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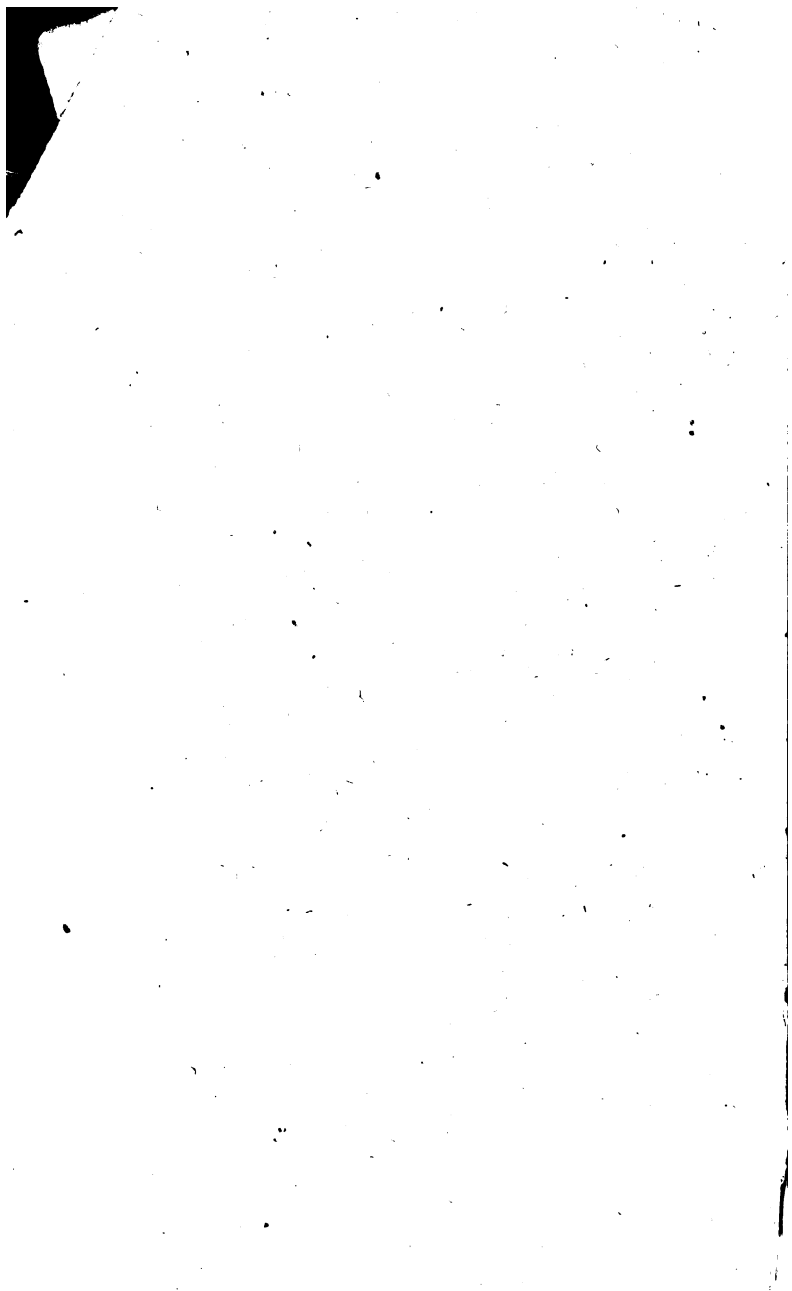
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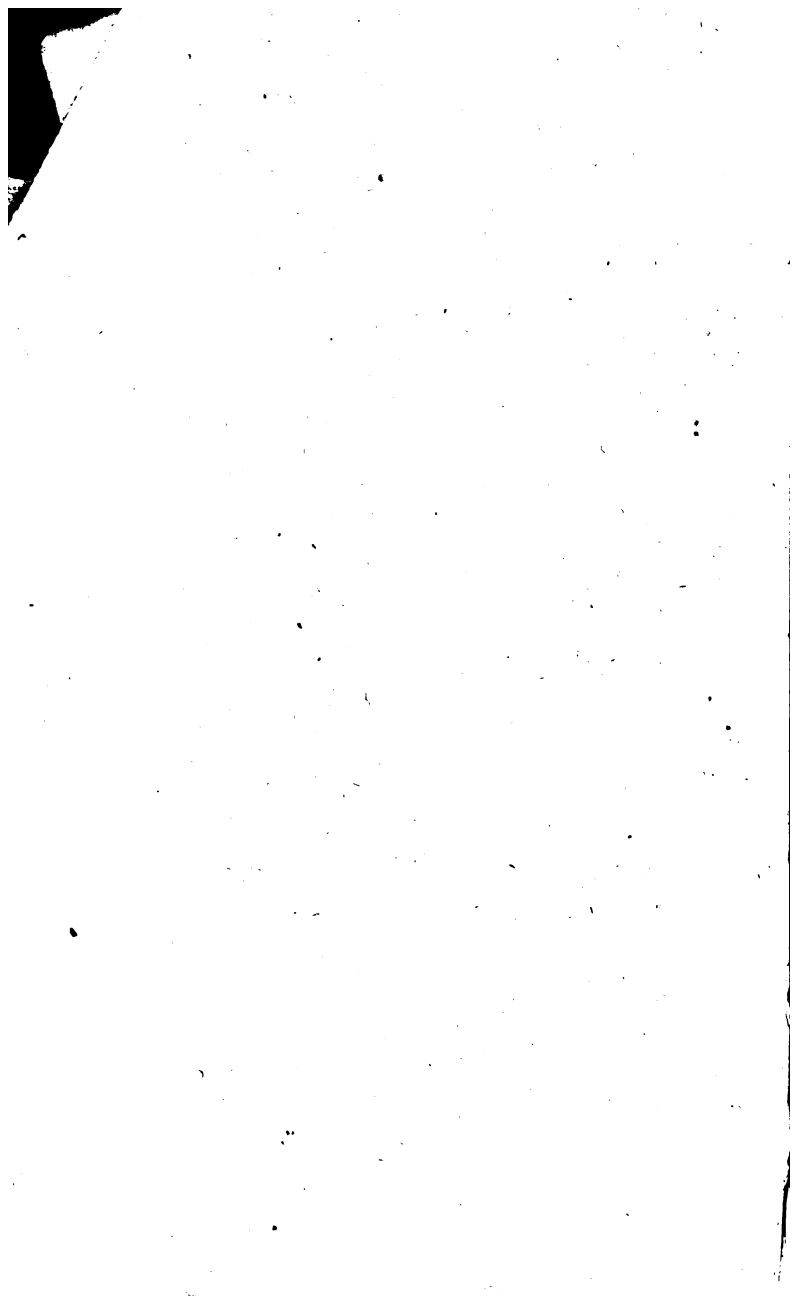
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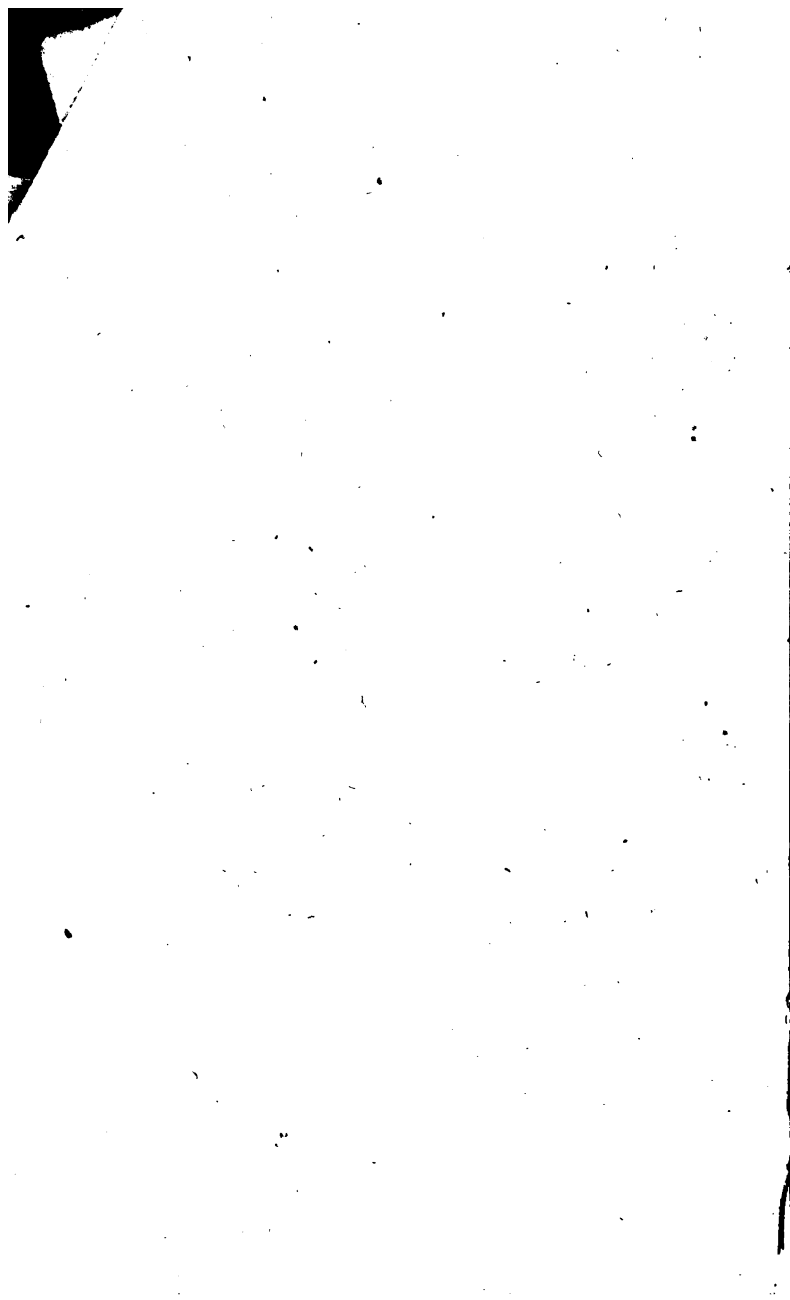
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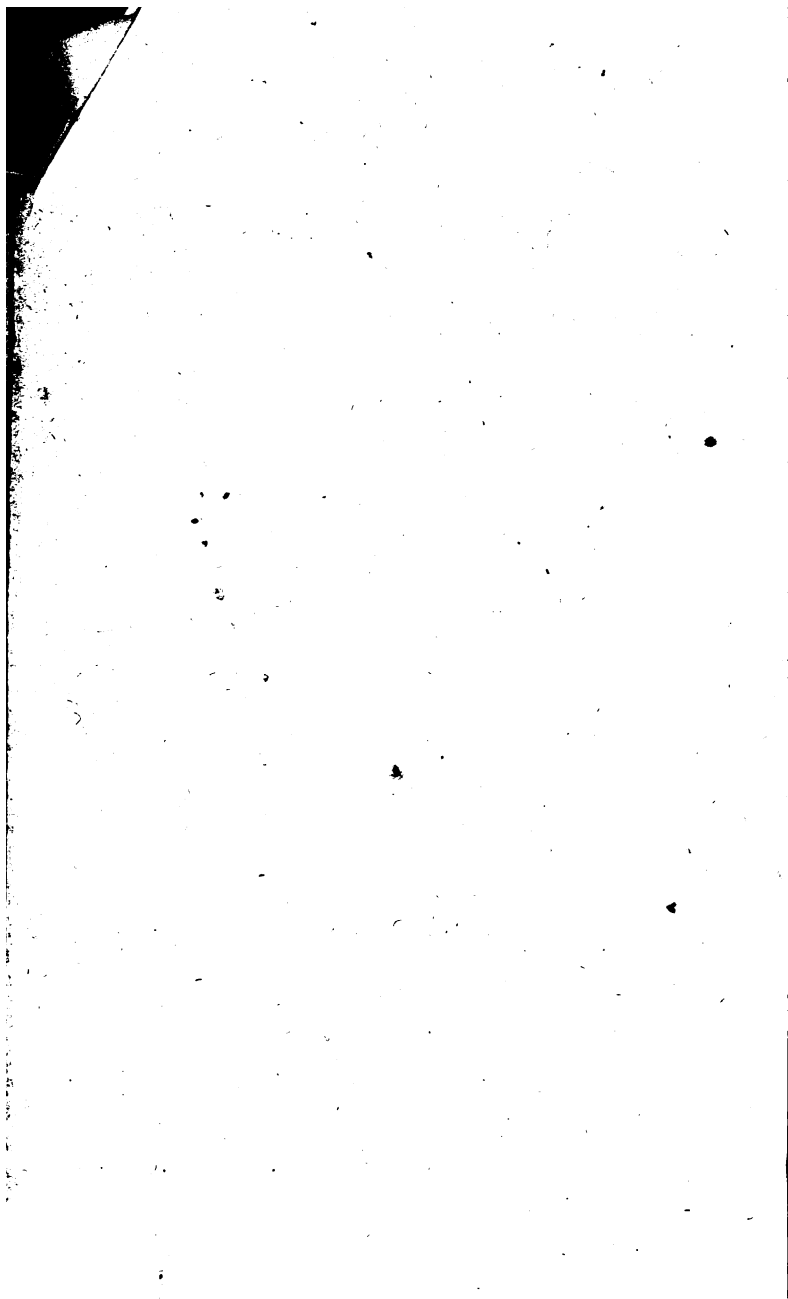


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SKETCH OF MISSIONS

OR

HISTORY

OF THE

PRINCIPAL ATTEMPTS TO PROPAGATE

CHRISTIANITY AMONG THE HEATHEN.

BY MIRON WINSLOW, A. M.

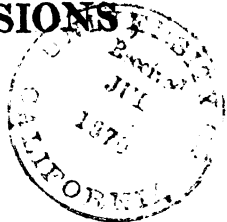
MISSIONARY TO CEYLON.

**"And they went forth, and preached every where ; the Lord
working with them."**

ANDOVER :

PRINTED AND PUBLISHED BY FLAGG AND GOULD.

1819.



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District of Massachusetts, to wit :

District Clerk's Office.

§ SEAL § BE it remembered, that on the thirtieth day of January, A. D. 1819, and in the forty third year of the independence of the United States of America, FLAGG & GOULD of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, viz.—“ A Sketch of Missions, or History of the principal attempts to propagate Christianity among the Heathen. By MIROU WINSLOW, A. M., Missionary to Ceylon.—“And they went forth, and preached every where ; the Lord working with them.” In conformity to the act of the congress of the United States of America, entitled “ An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned ; and also to an act, entitled, “ An act supplementary to an act, entitled, An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

J. W. DAVIS, { Clerk of the district
of Massachusetts.

PREFACE.

THE *design* of the following pages will, it is hoped, be generally approved. There is an acknowledged want of information, on the subject of foreign missions, which prevents it from being clearly apprehended by the public, generally. This ignorance might be favourable to a bad cause, but is a great enemy to this. While it shackles the exertions of those, who have imbibed the spirit of missions, and prevents the diffusion of that spirit, it betrays many, who daily pray, "*Thy kingdom come,*" into an undesigned opposition to the appointed means of hastening its coming. Any attempt, therefore, to correct this evil, to bring the cause fairly before the public, and let facts speak for themselves, will be regarded with favour by the friends of missions; and even those who are indifferent to the subject, may be willing to see what missionaries have done, and to trace events in the lives of these christian heroes, which, if honourable to humanity, and not written in characters of blood, are yet rich with affecting incident; and, if they cannot put us on the torturing stretch of expectation, are capable of exciting all the pleasing varieties of hope and fear. The mere man of the world may be willing to contemplate, for a moment, human nature, in one of her loveliest, if not sublimest

forms—bearing the torch of hope, into the prison of despair; going forth in the midst of privations, dangers, and death, “*to proclaim liberty to the captives, and the opening of the prison to them that are bound.*” The heart capable of impression clings to the deeds of such men as Swartz, as Brainerd, as Vanderkemp; and their memory is precious.

Concerning the *plan*, the writer is less sanguine. It may be thought to admit unnecessary detail. But, not to say that without particularity, the state of the heathen, the nature of the work among them, and the good effected, cannot be understood, a mere skeleton of facts would be lifeless, and destitute of interest. To animate it, must require either the flesh and colouring of circumstances and description, or such remarks and allusions as would pre-suppose an acquaintance with missionary history.

As to the manner of *execution*, much might be said. The materials are drawn from the most authentic sources; usually the original documents of missionaries, and missionary societies. To Lord’s History of missions, and Brown’s History of the propagation of Christianity, however, the compiler cheerfully acknowledges himself much indebted. It will be seen, that, in noting facts, the language in which they were communicated, is sometimes nearly preserved. In no case has there been a studious attempt to depart from the original, when the shape of the thought could not easily be conveyed in other language. The reference to authorities has been omitted where they were numerous, especially when found in the periodical works of the day, that the page might be left more fair. There is

a want of proportion between the different missions. This has arisen from the necessity of abridging the latter part of the work, to bring it within a limited number of pages. The mission of the American Baptists, and of the Church and Edinburgh missionary Societies, are particularly affected.

That the materials of the Work are either selected, or arranged, in the best possible manner, is by no means presumed. Much doubtless might be amended. If they are thrown out in a confused heap, without distinction; or in a form altogether crude and undigested, the compiler deserves no indulgence. If this is true to some extent, he offers one apology; and this, only, because it relates to what would otherwise be unpardonable. Every one who adds a book to the long catalogue before the public, is bound to make it, however imperfect, the best he is able. In the present case, there may be marks of haste. When the Work was in a state of some forwardness, and proposals were issued for its appearance, the writer was unexpectedly required to make immediate preparation for leaving the country. It must, then, be hurried through the press, or thrown away. The former was done; and the sheets were struck off without the benefit of revision. This will account for some inequalities of style, and perhaps excuse them, when it is considered, that in collecting facts from such a variety of sources, it is extremely difficult to bring the heterogeneous materials together, and to make the thoughts so much one's own, as to avoid imitation, and maintain a uniform and characteristic manner.

Whether the Work deserves patronage, the public

must judge. If any profits should arise from it, they will be devoted to procuring a library for the mission to Ceylon, and to assisting a pious young man in preparation for the Christian Ministry. Unless *good* is effected, in some way, the writer cannot be compensated; but if these pages give any additional impulse to the moral operations of the day; if they add one wheel to the great machines that are in motion; if they throw any light on the subject of missions, which may bring conviction of their vast and unquestionable benefits; if they awaken one new energy to save the nations, that are going down in unbroken succession to people the dark world of woe, he will not have laboured in vain.

Andover, Theo. Sem. January 1819.

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SKETCH OF MISSIONS.

PART I.

PROPAGATION OF CHRISTIANITY BEFORE THE REFORMATION

CHAPTER. I.

Gospel preached only to the Jews—Extended to the Gentiles—Labours of Paul—Other Apostles—Causes of their success.

THE early progress of Christianity was rapid. Though little success seems to have attended the personal ministry of our Lord, or of his disciples while he was upon the earth, yet soon after the ascension we find the number of his followers, which at that time amounted at most to a few hundreds, increased, by a special effusion of the Spirit, to several thousands. These, indeed, were gathered only from the Jews. Though the broad commission "*Go ye into all the world and preach the gospel to every creature*" was in the hands of the Apostles, and formed at once their charter and their rule of duty, yet it was several years before the mists of Jewish prejudice could be so far dissipated as to permit the extension of their vision beyond the narrow circle of their own nation. Accordingly "*they that were scattered abroad upon the persecution that arose about Stephen, travelled, preaching the word to none but the Jews only.*"

But Christ had other sheep which were not of that fold, and the time had come for them also to be gathered in. A new revelation was made to Peter—the Apostle was not disobedient to the heavenly vision—and Cornelius was the first convert from among the heathen. To whatever cause we attribute the blindness of the first teachers of Christianity in relation to a very plain command, the promptness with which they obeyed this command when its extent was made known, proves, that it was, at least, more honourable to them than any reason which their successors can give for neglecting to obey the same command. When the result of Peter's mission was known, the Apostles "*Glorified God, saying, then hath God also to the Gentiles granted repentance unto life.*"

The gospel was no longer confined to one nation. To extend its benefits among the heathen, a special instrument had been prepared. Paul has justly been styled the *Apostle of the Gentiles*. Independent of his miraculous gifts, this Apostle, by his superior learning, his ardent piety—and by those high qualities of mind, invincible firmness and decision, was eminently qualified for his arduous undertaking. In connexion with Barnabas he commenced his labours at Antioch, where a few Greeks had received the Gospel, and where was now gathered the first Christian church. From this place he extended his labours into different countries, and during a ministry of more than twenty years preached the Gospel with indefatigable zeal, over a considerable part of the Roman Empire; though it may be doubted, whether, according to some authors, he travelled into Britain.

It is not consistent with the design of the present sketch to enter into a detail of the first missionary exertions. Indeed little is known concerning them.

Thomas and Bartholemew are said to have preached the Gospel in India, and Philip and Andrew to have penetrated into the northern countries now under the dominion of Russia. Others have had their fields of

labour assigned them by ecclesiastical writers. But it is mere conjecture, or at least uncertain tradition. This only is plain. All the Apostles, James perhaps excepted, together with the Evangelists, travelled more or less, and most of them laid down their lives in foreign countries. Many others, likewise, were active in propagating the Gospel, so that, as we are informed by unquestionable authority, it had extended, before the close of the first century, not only to almost every quarter of the Roman empire, but even beyond these vast limits, from India, East, to the shores of Britain, West, and from Ethiopia, South, to the farther extremity of Europe on the North. It is not however to be understood that the greater part of the population of these countries had become Christians. Far otherwise. But in almost every place, some believed, and numbers were daily added to the Lord.

It is proper to advert a moment to the causes of this astonishing success. Many have attempted to account for the establishment of Christianity on mere natural principles. It is readily granted that many circumstances conspired to favour its early progress. The world was at peace. The union under one government of the various nations comprehended within the vast Roman Empire, afforded to the missionary many facilities of access to almost all the known parts of the world. The state of the prevailing religions favoured his success. They were corrupt, and tending to change. The Jewish religion had become a mere form, and the heathen idolatries, always sufficiently base, were, perhaps, at that period, sunk some degrees below their usual pitch of degradation.

Nor was paganism *deformed*, merely ; its deformity began to be *apparent*. The writings of some philosophers—the light of nature—and especially a partial distribution of the Hebrew Scriptures, had so far scattered the thick darkness which covered the people, that the more discerning not only began to discover the true features of idolatry, but to grow tired of their re-

ligion. The moral necessities of our race called for divine interposition, and, while the Jews were expecting their Messiah, the whole world seemed to be waiting for a new and better dispensation.

But these things by no means account for the establishment of the Christian religion. If it had not contained within itself a principle of invincible force, it could never have prevailed against the opposition it always had to encounter. When we look at twelve illiterate fishermen—the disciples of a crucified malefactor, without friends, without countenance, without power, going forth in opposition to the interests of priests, the policy of princes, the laws of kingdoms, to overthrow, by the foolishness of preaching, the most deep rooted prejudices, the strongest reasonings the most powerful passions, to change the morals, the pursuits, the thoughts, the very hearts of men, we must pronounce the undertaking hopeless, unless there be a divine hand in the work. That there *was*, and that the success which attended the first preaching of the Gospel, and which has attended it ever since, is satisfactorily accounted for, only by the doctrine of divine influence, is too evident to be doubted by any man not determined on infidelity.

But this is the *general* reason. To what *special* cause are we to attribute the superior success of the first preachers of Christianity above that of their successors in the field of labour? *To their miraculous gifts*, is the answer usually given. These indeed were important to the establishment of Christianity; they were the divine seal of infallibility on the doctrines taught by the Apostles. Without such gifts, they could never have proved their mission to be from God. But, at the present day, is there not evidence of the divine origin of Christianity, equally clear and forcible with the gift of tongues or of miracles? If so, where was the peculiar advantage of the Apostles. They had special gifts, but they had special difficulties to encounter, and if these are put into the balance with the

gifts and difficulties of a faithful missionary of the cross *now*, perhaps the advantage would not be so great in favour of the primitive teachers of Christianity, as we are ready to suppose. There is little question but we are inclined to attribute too much to the miraculous powers of the Apostles, without remembering that an exhibition of them could no more change the hearts of men, than can the simple preaching of the word *now*; and from this to conclude, unwarrantably, that nothing like Apostolic success can be expected in the present age, when miracles have ceased. It would be well to inquire if the want of success is not in consequence of some other deficiency. We might find it is because piety languishes, or zeal abates, that primitive success does not attend our labours, rather than because miracles have ceased. It can hardly be doubted, that the great secret of the special success which attended the labours of the Apostles is to be found in their *unconquerable zeal*, united with the *matchless purity of their lives*. They did not sit down coolly calculating how much *ought* to be done, and how much *might* be done. Still less did they fold their arms, expecting their master would build up his cause without *them*. No! They planned indeed, but *execution* trod on the heels of *invention*. They *acted*!

Nor did they confine their labours to a single place. When they had planted the gospel in one city, they appointed elders and hasted to another. How different from the conduct of those who would have all teachers remain in Christendom, till every parish is supplied with a minister; and almost, until every soul in the parish is converted.

Though Paul held that Charity *begins* at home, he did not hold that it *ends* there. He said to the Jews "It was necessary that the word of God should first have been spoken unto you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

CHAPTER II.

Christianity corrupted—Spreads in the West—Extended to Abyssinia—Story of Abraham—Female Missionary—Three thousand baptised at Rheims—St. Patrick—Augustine—Anecdote of Gregory—Character of Converts—Zeal of Nestorians—China—Missionaries in the West—Mahometanism—Age of Missionaries—Boniface murdered—Military Converts.

IN leaving the Apostolic age to prosecute our history, we find ourselves gradually departing from an agreeable prospect, where on every side are fruitful fields, and smiling landscapes, and entering upon a barren heath, lined on each side with dry shrubbery, and fronted by a howling wilderness. But while our path leads over bogs and fens, and winds amidst the defiles of overhanging mountains, we shall now and then find a verdant lawn, and sometimes see the sun breaking through the clefts of the rocks and forming a bright spot in the midst of surrounding darkness. During the second and third centuries our prospect remains fair. Much of the Apostolic spirit continued in the church, and much of the Apostolic success accompanied exertions to spread the Gospel. "Many," we are told, "distributed their estates among the poor, and leaving their own country, performed the work of evangelists to those who had never before heard of the Christian faith." Into what countries Christianity was extended during this period, is not very distinctly known, or who were the favoured instruments employed.

In the *second century*, Iræneus, a Grecian, penetrated into France, and in concert with Pothinus, the Bishop of Lyons, whom he afterwards succeeded, was very active in extending the knowledge of Christianity in Gaul, from whence it spread into Germany. About the same time Pantæus, a Stoic Philosopher of Alexandria, is said to have gone into some country of India

to teach Christianity, in conformity with the request of certain ambassadors sent from that region. We are told that he endured incredible hardships, but lived to return to Alexandria.

In the *third century* the celebrated Origen, in consequence of an invitation from an Arabian Prince, left his learned labours to visit that country. By his assiduity he converted a tribe of the wandering Arabs to the Christian faith.* Others, some of whom were carried captive by the tribes which ravaged Asia, and some went of their own accord, were successful among the barbarous nations of Europe, especially the Germans and the Goths, many of whom received the Gospel.

Besides the personal labour of preachers, the extensive circulation of various translations of the sacred writings, which commenced in the second century, did much to extend the influence of Christianity. While therefore the Church was harassed by the severest outward calamities, it continued to increase in strength. Collecting all its energies within itself, it rose in proportion to its depression, multiplied according to the number of its bereavements, and from the fires of persecution, caught many a brand to enlighten the nations. Perhaps Christianity has never been propagated with more rapidity, than when hunted down to the last extremity by its enemies. Certainly the Church has never shone brighter, than when passing through the ten fiery persecutions of the three first centuries. So true is it that "*the blood of Martyrs is the seed of the Church.*"

But the scene is now beginning to change. The power of vital godliness had sensibly declined even in the third century, and in the fourth, there was a still more rapid declension. Paradoxical as it may seem, this was hastened in some measure by the caresses which Christianity began to receive from the world. The Emperor Constantine, either from real conviction of its truth, or from motives of policy, having observed its happy effects in making his subjects obedient and

* Mosheim's Eccles. Hist. V. 2. p. 240.

happy, it is uncertain which, early began to favour Christianity; and about the year three hundred and twenty four, advanced it to be the religion of the Empire.

This event, however favourable to the Church in many respects, certainly did not do much to check the growing conformity to the world, which had already begun to appear in the followers of Jesus. The fact is, that, while the countenance given to Christianity by authority, induced many to embrace it whose interest was to adulterate its pure doctrines, the calm which the Church enjoyed from outward disturbances, left its doctors, already infected with oriental philosophy, and divided by secular opinions, quietly to pursue their disputes between themselves; and consume that zeal, in worrying each other, which ought to have been exerted against the common enemy.

But amidst the prevailing corruption, some efforts of a missionary nature were made. About the beginning of the *fourth century*, Mecopius a Tyrian Philosopher, going on a tour of discovery to the interior of India, or rather Abyssinia, took with him two boys who understood the Greek tongue. Arrived at a certain place, the natives murdered the whole company except the boys, who were presented to the king, and who finding favour in his eyes, were promoted in his court. Their names were Adesius and Frumentius. On the king's death, the queen dowager engaged them to superintend the affairs of the realm, and the education of the young prince. Frumentius was prime minister. His mind was devoted to higher objects than the politics of the country. He inquired of some Roman merchants whether they had met with any Christians in the kingdom, and having by their means discovered some, he encouraged them to associate for religious purposes, and erected a church for their use. Some of the natives were converted and joined them. On the king's accession to the throne, Frumentius desired leave to return to his own country; and on arriving at Alexan-

eria, communicated his adventures to Athanasius the Bishop, and informed him of the probability of evangelizing the country, if missionaries were sent thither. On mature consideration, Athanasius told him that none was so fit for the office as himself. He was therefore appointed the first Bishop of the Indians or Axumi, and returning to a country where his integrity and capacity had already been distinguished, this active missionary preached the Gospel with much success, and erected many churches. Thus was the Gospel planted in a barbarous kingdom, where the extreme ignorance of the natives would much facilitate, at least, its external progress, under a man who had educated their sovereign. Probably there were many real conversions to God.*

Abraham, the Ascetic, has been mentioned by several historians. He is said to have lived near Edessa, in the neighbourhood of a great desert, full of idolaters. Fruitless attempts had been made to convert them. The Bishop called on Abraham to undertake the work. He left his solitude, where he had spent nearly fifty years according to the strictest rules of monasticism, and commenced the mission with building a church, in which he might pray for the conversion of these idolaters. Having done this, he began to throw down their pagan altars. They were enraged, and drove him from the country. He returned, and resumed his prayers in the church. The idolaters used him no better than before. For three years he patiently endured a series of persecutions. The people began to be softened. They compared his preaching with his practice, concluded that God was with him, and offered to receive his instructions. In fine, he gathered a Christian church. Having remained till he saw the converts walking in the faith, he abruptly left them for his beloved solitude.†

* This account is taken from the narrative of Socrates, and is quoted by Milner, who judges the country here called India, to be Abyssinia, in which a nominal Christianity prevails to this day.

† Milner—Burder's Miss. An. p. 110.

In a manner not less singular, if historians may be credited, was the gospel introduced among the Georgians, inhabiting a delightful tract of country between the Euxine and Caspian seas, and still possessing a knowledge of Christianity. In some military excursion, they had taken prisoner a pious Christian woman, whose sanctity of manners engaged the respect of these barbarians. A sick child of the chief was sent to the women of the country to be cured, but the case baffled their skill, and the child was committed to the Christian captive. "Christ" said she, "who healed many, will heal this infant." She prayed, and he recovered. In the same manner the Queen was healed of a distemper. The king sent her presents in token of his gratitude, but she returned them, assuring him that godliness was her riches, and that she should esteem it the noblest present, if he would worship the God whom she adored. The next day the king was lost in a thick mist when hunting, and implored in vain the aid of his gods. In his distress, recollecting the words of the woman, he prayed for help to the God whom she worshipped. The mist was immediately dispersed, and the king found his way home. In consequence of this event, and future conferences with the woman, both the king and the queen embraced the Gospel and exhorted their subjects to receive it. An embassy was sent to Constantine to desire that pastors might be commissioned to instruct them, which was readily complied with.*

Besides these extraordinary means of spreading the gospel, the Lord Jesus had other servants employed in the more usual methods. Gregory, usually styled the Enlightener, having travelled into Armenia, where some knowledge of Christianity was before received, converted King Tiridates with all his nobles, and established Christianity throughout the whole province. Ambassadors were sent into Arabia Felix, by the Emperor Constantius, and churches built there at his ex-

* Milner—Burder's Miss. Ance. p. 107.

pense. It is evident that Christianity had considerable footing in Britain in the fourth century, as several Bishops from that island attended in a council, held at Arminium, on account of the Arian heresy.

The Gospel likewise flourished among the Gauls and the Goths. Ulfilas, called the apostle of the Goths, was very active in civilizing and christianizing those barbarians. He translated the four Gospels into their language, which translation is still extant. Before the close of the fourth century, by the severe edicts of Theodosius the Emperor, against the idolatries of the Pagans, the whole system of idolatry seemed nearly banished from the Roman Empire, but the religion which took its place was often little better.

The Church continued to extend its limits during the *fifth century*. In the East, the inhabitants of Libanus and Antilibanus were induced, by the persuasions of Simeon the Stylite, to embrace the Christian religion. By his influence also, it was introduced into a certain district of the Arabians. About the middle of this century the Indians on the coast of Malabar, were converted to Christianity by the Syrian Mar Thomas, a Nestorian, who has been confounded by the Portuguese, with the apostle St. Thomas.

In the West the German nations who had rent to pieces that portion of the Roman Empire, gradually embraced the religion of the conquered. Clovis, king of the Franks, and the founder of their dominions in Gaul, having been instructed by Clotilda his wife, was induced to pray to Christ at a time when his affairs were becoming desperate, and to vow that he would worship him as God, if he would give him the victory over his enemies. Victory succeeded, and the king, his sister, and three thousand of his army were baptized at Rheims.

To notice one instance of missionary exertion in the West. Patrick, a native of Scotland, having been carried captive into Ireland, learned their customs. After his release, he returned to that country, and la-

boured to introduce the Christian religion with so much success that he is said to have built three hundred churches. He has justly obtained the title of the *Apostle of Ireland*.

The *sixth century* is noted for the mission of Augustine to Britain. Christianity in that country had become almost extinct. Gregory, before his elevation to the See of Rome, while walking one morning in the market place, observed several fine youths bound with cords, and exposed to be sold as slaves. He asked whence they came, and was informed, from the island of Britain. He then inquired "Are the inhabitants of that island Christians or Pagans?" He was told "Pagans." "Alas!" said he, deeply sighing, "does the Prince of darkness possess such countenances? Are forms so fair, destitute of divine grace?—What is the name of the nation?" It was answered "Angli." "In truth," said he, "they have angelic countenances; it is a pity they should not be co-heirs with Angels." The event was, that when Gregory became Bishop, he sent about forty monks into Britain, with Augustine at their head. Several circumstances conspired to favour the mission. It is noticeable that the Lord frequently employs females in the propagation of the gospel among idolaters. Bertha a pious descendant of Clovis, had married Ethelbert, king of Kent. At her instigation the missionaries were kindly received, had a mansion assigned them in the royal city of Canterbury, and were permitted to preach the gospel. Their conduct was exemplary: they prayed, fasted, watched, preached the word, and showed a readiness to die for the truth. Near the City was an old church to which Queen Bertha was accustomed to resort for prayer. In this the missionaries held their first meetings, and laboured with unremitting ardour, until the king himself was converted to the truth. His subjects soon followed the example of their Prince. Converts were multiplied—churches rebuilt—and Augustine was ordained the first Archbishop of the English nation.

During this century, Christianity was extended in the East, among some barbarous nations on the Euxine Sea, and on the Danube, by the active zeal of the Bishops of Constantinople, while in the West, Remigius Bishop of Rheims, was successful among the Gauls, and Columbus an Irish monk, with the Picts and Scots. "The conversions of this age," says an able writer, "are much to be suspected." "Wondrous conversions of whole nations increased the fame of the monkish apostles, who ministered baptism to them by thousands, when a queen was gained, and a complaisant monarch, yielding to her solicitations, ordered the conversion of his subjects. Left in all their former savageness of manners, licentiousness and ignorance, the repetition of a formula taught them, and the sign of the cross, admitted them with facility, within the Church's pale. Except the change of name, little perceptible difference appeared between the christian convert, and the Pagan."* It may be hoped, however, that amidst many tares there was some wheat. This at least is true, the christian religion in almost any shape is preferable to the idolatries of the Heathen.

In the *next century* Christianity was propagated with much zeal and success by the Nestorians who dwelt in Syria, Persia, and India, among the fierce and barbarous nations who lived in the remotest borders and deserts of Asia. By the labours of that sect, the knowledge of the Gospel was, about the year six hundred and thirty seven, extended to the remote empire of China, the northern parts of which, are said to have abounded with Christians before. Zeal for the cause of Christ also appeared in the West. Missionaries from England, Scotland, and Ireland issued forth to convert their neighbours. Of these the famous Willebrod an Anglo Saxon and his eleven associates form an excellent group. By their unwearied exertions the knowledge of Christianity, such as they taught, spread through Bavaria, Friesland, Cimbria, and Denmark.

* Hawies' Church Hist. Vol. ii. p. 30.

Aidan, a monk of Ireland, was likewise a very zealous and successful missionary at this period. Oswald a British prince, who had been baptized and educated in Ireland, sent for him. Oswald himself acted as his interpreter with the people, for Aidan understood English but imperfectly. Such was the zeal of this monarch to promote religion in the north of England! Thus encouraged, more Irish ministers came over. The Gospel was preached, and many Churches erected. Aidan was a bright example of godliness. He laboured to convert infidels and strengthen the faithful. He employed himself, with his associates, in the daily study of the Scriptures, and was remarkably liberal to the poor. The character of this missionary, says Milner, would have done honour to the purest times.

But while the church was thus extending her empire, or, at least her nominal dominion, abroad, a formidable enemy appeared almost in her midst. This was no other than Mahomet the Arabian Impostor, who, like the Simoon of his native desert, swept over the land, carrying destruction and death in his course. With talents qualified for the undertaking, he had conceived the vast project of introducing a new religion. By a strange mixture of Judaism, Paganism, and Christianity, taking from each, what was best adapted to please the carnal heart, he succeeded in establishing a powerful system, which contained within itself the principles of its own propagation, and was calculated to sweep all other religions from the earth. It has, in fact, prevailed over a considerable part of the Eastern World, to the extinction of the Christian name in many places, where flourishing churches once stood; and it remains to the present day, at once a monument of the depravity, and the credulity of the human heart.

"The *eighth century*," says Milner, "was an age of Missionaries." Their character and their success, form, indeed, almost the only shining picture, amidst the gathering darkness. The same Popes, who opposed the grace of God in their own country, supported pious

Missionaries among the heathen. Of these, Winfrid an English Benedictine Monk, afterwards known by the name of Boniface, is most distinguished. He resided in the monastery of Neutcell, where he became acquainted with sacred and profane learning. At the age of thirty, he was ordained priest; he laboured with much zeal in preaching the word, and longed to be employed as a missionary. Receiving a commission from the Pope, he went into Bavaria and Thuringia, in the first of which he reformed the churches, and in the second, was successful in converting the heathen. From these countries, he went into Friesland, and co-operated for a season with Willebrod. Hence he departed to Hesse, and in many parts of Germany erected the standard of truth. He obtained several assistants from England, who dispersed themselves in the villages. He also wrote home for books; and by a circular letter to the British Bishops and people, he entreated their prayers for the success of his missions. He continued full of zeal, to the age of seventy five, when going to confirm some converts, in the plain of Dockum, he beheld not the converts whom he expected, but a troop of angry pagans, armed with shields and lances, who attacked him furiously, and killed the whole company, fifty two in number, besides Boniface himself.

Other missionaries might be mentioned, who did honour to themselves, and to the cause of truth. Vilehad, Bishop of Bremen, was called the *Apostle of Saxony*. He exposed himself to great hazards, overcame the ferocious spirit of the infidels; and spread among them the knowledge of the Gospel. In his dying moments he said to his weeping friends, "Withhold me not from going to God. These sheep I recommend to him who entrusted them with me, and whose mercy is able to protect them."

Liefuvyn, an Englishman, was distinguished by his labours in Germany. He ventured to appear before an assembly of the Saxons, and, while they were sac-

rificing to their idols, he, with a loud voice exhorted them to turn from those vanities, and worship the living God. His zeal came near costing him his life; but he was suffered to depart, on the remonstrances of Buto, one of their chiefs, who contended that it would be unreasonable to treat an ambassador of the Great God, with less respect than they did one of any neighbouring nation. In the mean time the arms of Charlemagne prevailing over the Saxons, the labours of the Missionary were facilitated, and he continued to preach among that people until his death. His success, however was small, compared with that of the Emperor, who, by the terror of his army, when no other method would succeed, drove the heathen by thousands into the Christian Church. Such was the spirit of the times. Those, who would not submit to water baptism, were baptized in blood!

CHAPTER III.

Bulgarians receive the Gospel—Success of Anscarius in the North—Two Turkish Chiefs converted—Duke of Poland baptised—Russia Christian—Suen-Otho persecutes Christianity in Denmark—He repents—Norway forced to become Christian—Greenland—Zeal of Otho the Great—Tartars converted—Baleful influence of Mahometanism—Crusades—Military missions—Christianity declines in the East—Constantinople taken.—Reformation.

In the ninth century we find ourselves rapidly advancing into the thick gloom of the dark ages. Some rays of missionary light, however, continue to penetrate the cloud. The Bulgarians, a savage people, received the Gospel. A sister of their king, Bogoris, had been taken captive in a military excursion and brought to Constantinople, where she embraced Chris-

tianity. Upon her return to her own country, she gave strong evidence that her change of religion had been more than nominal. She was struck with grief and compassion, to see the king, her brother, enslaved to idolatry; and used the most potent arguments in her power to convince him of the vanity of his worship. Bogoris was affected by her arguments, but was not prevailed upon to embrace the Gospel until a famine and plague appearing in Bulgaria, he was persuaded to pray to the God of the Christians. The plague ceased. There was something so remarkable in this event, that Bogoris was induced to send to Constantino-ple for missionaries; and at length with many of his people to receive baptism.

In the course of this century, Christianity was first preached in the frozen regions of Scandinavia, and on the shores of the Baltic. Anscarius, a monk of Corbie, was the principal instrument in this work. Under countenance of the Emperor Lewis, son and successor of Charlemagne, he undertook, with some others, a mission to Denmark. On his passage to Sweden the ship was taken by pirates. He was robbed of all his effects, including forty volumes of books. After many difficulties, however, he arrived in that country, where he was favourably received by the king, and allowed to preach. Success attended his pious exertions. By preaching, by bringing up children in the Christian faith, and by redeeming captives, for instruction in the truth, he brought numbers to embrace Christianity. From Sweden he finally penetrated into Denmark, where he planted the Gospel with some success. After having been raised to the Arch-Bishopric of Hamburg, and the whole north, this truly Christian missionary spent the remainder of his life in frequently travelling among the Danes, Cimbrians, and Swedes, to form new churches, to confirm and establish those that had been already planted, and otherwise to promote the cause of Christianity. He continued in the

midst of these arduous and dangerous enterprises until his death in the year 865.

Before the close of this century Christianity seems to have been extended to Bohemia and Moravia ; and to have dawned on Russia, hitherto enveloped in the gloom of paganism. But it should be constantly remembered, that we are now advanced to that dark period of superstition, when the light which was in Christians was darkness, and great was that darkness. It is true, however, that the very name of Christ has done good, and so far as the most imperfect knowledge of his religion has extended, it has elevated the human character. If, in no other point of view, were the missionary exertions of the dark ages useful, yet they were in preparing the way for the introduction of a purer religion in after times. The nations of Europe, which then received a corrupt religion, have gradually refined upon their systems, until the true light begins to shine.

Towards the middle of the *tenth century*, two Turkish chiefs, Bologudes and Gylas, whose territories lie on the Banks of the Danube, made a public profession of Christianity, and were baptised in Constantinople.

Of these the former soon apostatised, but the latter steadily persevered. Sarolta the daughter of Gylas, being afterwards married to Geysa, chief of the Hungarian nation, persuaded him to embrace Christianity. Humanity, peace and civilization thus began to flourish among this barbarous people, and under the patronage of Stephen the son of Geysa, Christianity became completely established in Hungary.

Poland likewise became Christian. Some Poles travelling into Bohemia and Moravia, were struck with the preaching of the Gospel, and, on their return, earnestly recommended it to the attention of their countrymen. The report at length reaching the ear of Micislaus, the duke of Poland, he was induced to divorce his seven wives, and marry Dambrouca the daughter of Boleslaus, duke of Bohemia. He was baptised in the year 965, and by the zealous efforts of the duke

and duchess, many of their subjects were either persuaded or *obliged*, by degrees, to abandon idolatry and profess the religion of Christ.

In Russia the Greek missionaries continued to labour, and gradually succeeded. The empress Anna, by her zealous importunity, prevailed on her husband to embrace Christianity. He was baptised in the year 987. At that time, Russia formed a Christian establishment, and has since considered herself a daughter of the Greek Church.

The work of God in Denmark, met with a severe check from Gormo, the king of that country, who laboured to extirpate the gospel. At length, however, he was forced by Henry the predecessor of Otho the Great, to tolerate Christianity in his dominions. Under the protection of this Emperor, Unni, then archbishop of Hamburg, with some other ecclesiastics, came into Denmark, and formed many Christian churches. Harold, the successor of Gormo, was active in favour of Christianity, but Suen-Otho, the son and successor of Harold, entirely renounced the christian name, and persecuted his christian subjects in the most cruel manner. At length being driven from his throne, and forced into exile, he was led to reflect on his christian education, and to repent of his apostacy. Being afterwards restored to his kingdom, he spent the remainder of his life in the most sincere and earnest endeavours to promote the cause of Christ in his dominions.

In Sweden, an almost entire extinction of the Gospel had taken place. Unni, animated by his success in Denmark, determined to attempt the revival of religion in Sweden. He succeeded, and had the happiness of planting the cross even in the remote parts of that northern region.

Norway, after a long resistance to her monarchs in rejecting the Christian profession, at last submitted to the strong arm of Olaus, who, finding all other methods ineffectual, visited the provinces with an army ca-

pable of commanding obedience. Multitudes were driven to the font, and received the sign of the cross. Some English missionaries, especially Bernard, were very active; their zeal carried them to the Orkney Islands, and even to Greenland, where they fixed the standard of the cross. But no man distinguished himself in zeal for spreading the gospel, beyond Otho the Great. This Emperor established christianity in Germany, on a firm foundation, and was instrumental in sending the gospel to many barbarous tribes.

"Thus," says Dr. Burder, "in an age of proverbial darkness, the Gospel continued to spread. The efforts of Missionaries, at this period, had their defects; yet they form the principal glory of those times, and appear to have been attended with the power of the Holy Spirit, the genuine conversion of numbers, and the improvement of human society. It is easy to find fault with past times, but it would be well, if, with all their advantages, the moderns displayed half that zeal for the propagation of the Gospel, which marks the annals of the darkest ages."*

Missionaries continued to penetrate into the northern regions, during the *eleventh century*, and christianity on the whole gained ground in those countries. Its effects were highly beneficial. Mr. Hume, speaking of these northern nations, says, "That restless people, seem, about this time, to have learnt the use of tillage, which thenceforth kept them at home, and freed the other nations of Europe from the devastations spread over them by these piratical invaders." Had Mr. Hume been willing to attribute some beneficial influence to religion, he would doubtless have found, that the principal cause of the humanity and civilization of these barbarians, was not the use of *tillage*, but the use of the *Gospel*. It is certain that Christianity does produce this effect, and this certainly is no small argument for extending its blessings through the world.

In the East the Nestorians continued to labour with

* Burder's *Miss. An.* p. 129.

success in spreading the knowledge of the truth among the vast hordes of Asiatic Tartars. But Asia was now nearly possessed by the Mahometans. Indeed, Africa, and a considerable part of Europe, had for some time felt the scourges of the Arabian impostor. For nearly three centuries, the Saracens had overrun almost the whole Eastern World, and at one period had carried terror even to the gates of Rome. Wherever they went, Christianity withered at their approach. They were a cloud of locusts, around the tree of life, devouring those leaves, which are for the healing of the nations. Their desolating excursions produced in many instances a most deplorable apostacy from the faith.

To the Saracens succeeded the Turks, who, having embraced the religion of Mahomet, began, during the tenth century, to lay the foundation of that powerful Empire, which they afterwards established. By turning their arms against the Saracens, they indeed weakened one enemy of the Christians, but the cross was equally odious to both species of Mussulmen.

At the close of this century, in 1096, was commenced the first of those romantic expeditions called the *crusades*. These holy wars, as they have been termed with sufficient impropriety, whose object was to rescue Jerusalem from the hands of the infidels, enlisted all the energies of the principal christian princes, wasted the resources of the church, and agitated all Europe for more than a century. But the history of these enthusiastic undertakings, does not belong to my present subject. Jerusalem is to be taken, (shortly we trust,) by another kind of warfare.

During the *twelfth century*, Missionaries continued to labour in those parts of Europe which were yet Pagan; and Christianity was in some instances extended by proper methods. But other influence than moral suasion was occasionally resorted to by the zealous champions of the cross. When a Christian prince had conquered a pagan tribe, his first object was to bring them within the pale of the church. If this could not be

effected by argument, authority was interposed, and if this was not sufficient, *force* was added. Thousands received baptism, at the point of the spear. It was in this manner that the Finlanders, the Pomeranians, and the Sclavonians, were converted during this century.

Nor was this unchristian method of extending the Gospel, confined to Princes. The missionaries sent out from Rome frequently resorted to force. An instance we have in Livonia. The labours of Mainard, the first Missionary, who attempted the conversion of that barbarous people, having proved unsuccessful, the Roman Pontiff, Urban III., who had consecrated him bishop of the Livonians, declared a crusade against them, which was zealously carried on by that ecclesiastic, and by his successors, Berthold and Albert. These warlike Apostles, at the head of great bodies of troops raised in Saxony, successively entered Livonia, and compelled the wretched inhabitants to receive Christian baptism.

The same military methods for extending Christianity, were continued in the *thirteenth century*. The missionaries of this class who most distinguished themselves, were the Knights of the Teutonic Order. These having been driven from Palestine, returned to fight the battles of the church in Europe. They were sent into Prussia, and after a severe contest of fifty years, succeeded in bringing that obstinate people to make the sign of the cross, and adore musty relicks. The same success attended them afterwards in Lithuania. In Spain, which had hitherto continued in some measure subject to the Saracens, the christians rallying under their leaders, by successive conquests, narrowed the Saracenic territories, and finally expelled those who refused to be converted from the country.

In the East though the arms of Genghis Khan had before the close of the last century, involved the Nestorian Christians in great calamities, yet this sect still had flourishing churches in Tartary, Persia, and China. Some of the Tartar Princes embraced their re-

ligion, and it is said to have extended to the court of the Mogul Empire. Missionaries from the Church of Rome had likewise penetrated these eastern regions, and established churches in different places. In China they had several, and the present capital of that Empire was erected into an Archbishopric. To facilitate the progress of Christianity, a translation was made of the New Testament and Psalms, into the language of Tartary.

The next century Christianity greatly declined in the East. The Turks and Tartars, who extended their conquests with astonishing rapidity, destroyed, wherever they went, the labours of the Christian missionaries. In China, the Gospel was almost expelled by the jealousy of the reigning powers, while the celebrated Tamerlane after having subdued the greatest part of Asia; and triumphed over Bajazet Emperor of the Turks, and even filled Europe with the terror of his arms, persecuted all who bore the Christian name with the most barbarous severity; and compelled multitudes by his cruelties to desert the cross. Thus was the Gospel buried beneath the rubbish of the Koran, and the star of Christianity which had appeared with so much sweetness in the eastern horizon, early began to wane before the crescent of Mahomet.

The discovery of America in the *fifteenth century* opened a new field for Christian enterprise. The Pope had divided the New World between the Spanish and Portuguese, with the injunction to propagate the Gospel among the natives. But the extension of Christianity seems to have occupied a small share of their attention. Their thirst for gold had swallowed up every other passion. Some Franciscan and Dominican monks were sent out to instruct these pagans, but they conveyed religion through such a medium, and accompanied it with such cruelties, that it could not but excite abhorrence. Still however there were not wanting many wretched natives who were converted, either by persuasion or by fear, to the profession of a

debased form of Christianity. But if any thing was gained in the West during this century it was more than counterbalanced by the calamities of the East. In Asia the rapid declension noticed in the last century, had left scarcely any traces of Christianity. The Nestorians indeed retained some scattered remains of their former glory in China, but it was a faint and dying taper amidst a damp and gloomy firmament. A new source of calamity likewise arose to the Church both in Asia and Europe, from the capture of Constantinople by the Turks. By this disastrous event, besides the provinces already subdued by the Ottoman arms, both Epirus and Greece fell under the dominion of the Crescent. The churches in those very cities where Paul had preached, were now converted into mosques, and Christianity was overwhelmed by Mahometan ignorance and barbarism.*

This very calamity, however, was overruled for good to the Church. The emigration of learned men from the East, occasioned by the destruction of the Grecian Empire, was one of the principal means of reviving literature in Europe; and, concurring with the discovery of the art of printing in the year 1440, paved the way for that memorable revolution which changed the face of the Christian world.

This was no other than the Reformation which marks the annals of the succeeding century. Although a nominal Christianity now pervaded every part of Europe, yet, such were the corruptions of popery, that nothing but the Egyptian darkness with which the Eastern world was covered, could equal the thick night which enveloped the Western Churches. But Wick-

* There are still however considerable remains of Christianity in the Turkish dominions both in Europe and Asia. In the former it is calculated that two thirds of the inhabitants are Christians, and in Constantinople itself, there are above twenty Christian churches, and more than thirty in Thessalonica. Philadelphia, now called Ala Shahir, has no fewer than twelve. The whole island of Chio is governed by Christians, and some islands of the Archipelago are inhabited by them only. Miss. Reg. V. I. p. 79.

Life had already appeared as the morning star of the Reformation, and Luther now rose to bring in the Protestant day.

It is not consistent with my design to enter into a particular account of the Reformation. In the history of the Church it is an event of the first magnitude. With the history of missions, it is connected only as the commencement of a new era. We have heretofore considered the operations of the Church as one; and although extending the pale of Popery, could hardly be considered as extending Christianity, yet to this view we have been obliged to confine ourselves. We shall now have the pleasure of tracing the progress of a purer religion in the exertions of the Protestant Missionaries; at the same time it will be necessary to give a rapid sketch of the further exertions of the Romish Church in disseminating the doctrines of the hierarchy among those nations, which had not yet heard of the name of Christ. With this sketch we shall commence the Second Part.

PART II.

PROPAGATION OF CHRISTIANITY BY THE ROMAN CATHOLICS.

CHAPTER I.

Jesuits—Formation of their Order—Their Zeal in Missions—Xavier—His success—Character—Missionaries to China—South America—Interesting Settlements—Their destruction—Arts of the Jesuits—Other efforts of the Church of Rome.

THE progress of the Reformation having checked the ambitious designs of the Roman Pontiff, with respect to the spiritual dominion of *Europe*, he began to look abroad, with more solicitude than ever, for an increase of *foreign* territory. Not to impute the succeeding missionary exertions of the Catholics to the worst of motives it is natural to suppose, that while multitudes were seceding from their communion, they should be uncommonly anxious, to make up these losses, by the addition of new converts. We have reason to hope, however, that higher motives actuated many of their missionaries. But, whatever was the cause, it is certain that the Romish Church was awakened to new zeal in the propagation of Christianity.

There was room for the most extensive operations. In the West, a New World had been discovered, which, as yet, was hardly entered. In the East, the Portuguese, by their establishments in India, had opened vast tracts of that populous portion of the Globe to the access of missionaries. These, and other fields, were accordingly filled with a host of monks, of different religious orders, prepared for any undertaking to extend the pale of their church. Among them, as most distinguished for their zeal and success, the Jesuits claim the first rank.

This specious Order was founded in the year one thousand five hundred and forty, at the instigation of Ignatius Loyola, a Spanish military gentleman of noble descent, and of an ambitious, fanatical disposition. It does not fall within my purpose to give their political history, or to attempt laying bare the secret springs of that vast and powerful machine, which for more than two centuries, kept the whole Christian world in motion, and governed even the destinies of kings. Much less is it necessary to add any thing to those execrations, which have been, but too deservedly, heaped on this insinuating and politic sect of monks. It is only with their missionary character that we have to do, and, happily, in looking at this we see their fairest side. Whatever were the motives which influenced the Jesuits in undertaking their missions, it cannot be denied, that, in their manner of conducting them, there is much to be commended. For zeal and patient endurance of hardships, their missionaries are almost without a parallel. We find them ready in multitudes, at the command of the Pope, or of the Superiour of the Order, to leave their country, and embark in any undertaking, however distant the voyage, or perilous the service. At one time, they penetrated the American forests, and inhabited the smoky cabin of the savage; and at another they patiently exposed themselves to the sultry climates of the East, and braved the cruelty of the most ferocious barbarians. All the enjoyments of civilized life were readily surrendered. It is true, they could "familiarize themselves with the luxury and magnificence of the Court of Pekin;" but they could also, "live on bread and water with the Jogis." In short, they exhibited the most unbounded pliancy, and shaped themselves to every enterprise, and to every suffering. It would have been well, indeed, if they had not shaped their *religion*, as well as their *habits*, to the customs of the people with whom they resided. But of their compliancy in this respect, like-

wise, we have sad proof. Hence, as we shall see, the multitude of their converts.

As an example of their discipline, and its effects, we may recur to the instance of Francis Xavier, one of their most noted missionaries, who has been styled, the "*Apostle of the Indies.*" This uncommon man descended from a noble family in Spain, was a disciple of Loyola the founder of the Jesuits. With a mind made for intrepid daring, with a heart wholly devoted to the cause he had espoused, with habits formed in the severest school of those who made their religion to consist in austerity, he set sail for India in fifteen hundred and forty one, under the patronage of John III. king of Portugal, to plant the standard of the Cross in the strong holds of Satan.

During the voyage, which was long and tedious, he refused almost every accommodation on board the ship, and submitted to the same fare as the meanest seaman. At the same time he laboured incessantly to instruct the sailors ; and, when a mortal distemper raged among them, he not only attended to the state of their souls, but, day and night, went from one to another, both as physician and nurse, performing the lowest and most disagreeable offices. On his arrival at Goa, he began with reforming the Portuguese ; and, to obtain the blessing of God upon his labours, he consecrated the greatest part of each night to prayer, allowing himself but four hours sleep.* With a bell in his hand he patrolled the streets of the town, summoning the heads of families to send their children to be catechised. The children flocked in from all quarters. He taught them the commandments, the Apostles' creed, and the first principles of religion. By means of these children, whose regular conduct soon became a reproach to the dissoluteness of their parents, the face of things was changed at Goa.

From this place, he went to Cape Comorin, and the adjacent islands. After learning the language of the

* Life of Xavier, p. 44.

natives, he extended his labours among them with astonishing success. In one month, according to his own account, he baptized some thousands of idolaters.* His privations here were very great. Three hours sleep on the ground, in a fisher's cabin, was his only rest; rice and water his only food. "On the barren and inhospitable Molucca Isles," says his Biographer, "he endured all the miseries imaginable of hunger, thirst, and nakedness." From this region he departed for Japan, where he succeeded in laying the foundations of that Church, which, though it was destroyed in little more than half a century by a persecution unparalleled for its barbarity, is said to have embraced at one time about six hundred thousand Christians. This eminent labourer died in fifteen hundred and fifty two, in the forty sixth year of his age. He had meditated a mission to China, and was on his way thither. Being sick, he was landed on the small island of Sanchian, where, deserted by all his countrymen, he expired.

Into the character of Xavier, much certainly entered which we cannot commend; but it becomes us not rashly to condemn in the gross, one, whose conduct is, in many respects, a high pattern for imitation; and who gave the strongest possible marks of his sincerity; or, at least, of his unbounded attachment to the Romish See. Horne has said of him "Francis Xavier was himself a host. His labours were wonderful; and through every unhappy medium that we are to contemplate his character, he appears a man of the first magnitude."†

In Xavier, we have a specimen, of what one missionary from the Jesuits accomplished. Perhaps the labours of no other individual were attended with the same success. Much, however, was done. Some members of the order, carrying the design of Xavier into effect, penetrated into China. The chief of these was Matthew Ricci, who, by his mathematical knowledge, made himself so acceptable to the Chinese Emperor,

* Life of Xavier, p. 51.

† Horne on Missions, p. 53.

and his nobles, that he obtained for himself and for his associates the privilege of preaching the Gospel to that jealous and secluded people. Churches were built, religious books translated, and converts multiplied. During the seventh century, numerous missionaries of other Orders, Franciscans, Dominicans, and Capuchins, entered this field with the Jesuits. Though disagreeing on many points, they all united in this, to use every possible method to extend the pale of the Romish Church. While united, they prospered. A nominal Christianity spread to a very great extent in China. The Jesuits, by their scientific and literary attainments, obtained great influence, and it was all directed to the furtherance of the main design. But when they became strong, intoxicated with success, they quarrelled among themselves, and especially with the other Orders. An appeal was made to the Pope. His interference raised the jealousy of the emperor. The nobles, who had long been envious of these favoured strangers, were ready to find occasion against them. Persecution lowered. Imprisonment, banishment, and death succeeded. Not only many of the missionaries, but great numbers of their converts suffered at the stake. Christianity was nearly rooted from the Empire. A few Jesuits have indeed continued to maintain their post until this day, though persecution was but lately renewed against them with all its terrors.

In South America, likewise, the Jesuits were successful. Finding, at first, that the intercourse of the Spaniards with the Indians, opposed an obstacle to their attempts, they resolved on removing into the interior; where the deleterious influence of European wickedness was unknown. They first attempted to collect the wandering Indians and teach them the blessings of civilized life. The inconvenience and wretchedness of the savage state, they forcibly pointed out. By this means, they persuaded a number to build houses, or huts, and dwell together in a society. The learned Jesuits themselves were metamorphosed into carpen-

ters, masons, and smiths. A settlement was formed in the Province of Paraguay, where a chain of mountains encloses a vast and fruitful plain, extending to the length of some hundred miles. Here the missionaries taught the Indians agriculture and the arts, furnished them with grain to sow the land, provided for their maintenance, and, as far as possible, for all their wants. The happy state of those in this settlement, attracted the attention of the wandering tribes. They too began to flock to the missionaries. Their motives to be sure were not very disinterested. They said, "If you will have us stay with you, give us plenty of food. We are like the beasts, that are always eating, not like you, who eat but little, and at set hours." They were, however, gradually instructed. The savages were humanized. Whatever was the fact as to their becoming Christians, they certainly became civilized men.

The Missionaries continued to penetrate into the heart of the country, and win other wanderers by presents, and by the most gentle methods of persuasion. New settlements were formed, until three hundred thousand families are said to have been united under the direction of the Jesuits. The settlements flourished until a war broke out, in which they were attacked by many thousand savages. Twelve or thirteen of them were then destroyed, and multitudes of the inhabitants put to death. Those who remained alive, removed about four hundred miles to the river Parana, where they formed the settlements, of the Lady of Loretta, and St. Ignatius; after which several others were established between the rivers Parana and Uruguay. In the year 1717, one Province alone reckoned thirty two settlements, containing 121,168 Indians, all baptized by the Jesuits.*

What share religion had in the concerns of this new commonwealth, (for such it was in fact,) it may not be easy to decide. From the well known character of the Jesuits, the Protestant reader will be apt to conclude,

* *Burder's Miss. Anec.* p. 156.

that the mission was rather a political engine, calculated to increase the power of their Order, than an instrument for disseminating Christianity. We ought however to give even the Jesuits their due; and that we may be better able to do this, I shall here add an account of one of these settlements by a catholic traveller, J. Florentine de Bourges, a Capuchin, in 1712.

“ This little community consists of seven priests, all men of the greatest virtue. Prayer, study, preaching, and the administration of the sacraments, is their continual employ. Their method of cultivating these new Christians, made such an impression upon me, that I have it always fresh in my mind. This settlement consists of about thirty thousand inhabitants.

“ At break of day the bell rings to church. One of the Missionaries says the morning prayer and mass, after which each one goes about his business. The children from seven or eight, to twelve years of age, are obliged to attend school, where they learn to read and write; they also learn the catechism and the prayers of the church. The girls have also their schools, and are taught to sew and spin. They also learn the catechism and prayers. At eight in the morning the boys and girls go to church, say their prayers, and recite the catechism aloud. The modesty and devotion of these children, made an uncommon impression on me. About sunset, the bell rings for evening prayer.

“ There is the most perfect union and charity, among them. Their goods are common. They are utter strangers to ambition and covetousness, nor is disunion or law suits known in these colonies. Such care is taken to inspire them with horror against all sins of impurity, that faults of this kind rarely occur. The service of God, and care of their families, occupy their whole attention. Two things especially contribute to their purity of life, the great care that is taken to instruct them at set times; and the little commerce they have with Europeans. There is not a mine of gold or silver in all this country, nor any thing that invites for-

eigners to settle here. Another advantage is, that they have in every town, an elderly man, called a Fiscal, who has his eye on all the town, especially in what concerns the service of God. He has the names of all the inhabitants, observes who are absent from church, and inquires into the reason of it. The town is also divided into quarters, each of which has an overseer. If any misdemeanour happens, the Fiscal informs the missionaries. The delinquent is admonished in private. If he offend again he is penanced accordingly. If his fault is public and scandalous, he is reprov'd before all the town. This is generally submitted to with great docility, and the person thanks the missionary for his care."*

Making due allowance for this picture, as the colouring of a friend, there is certainly much left to praise. The Indians were no doubt much benefitted, at least for a season, by their connexion with the Jesuits. But, afterwards the ambitious designs of these monks, gave umbrage to the court of Spain. The question arose whether the Indians should acknowledge for their master the Jesuits or the King. An army was sent to enforce obedience to the Spanish government. The missionaries were driven from the continent, and their converts, or subjects, either slain or made to bend under the yoke of slavery.†

The labours of the Jesuits were not confined to the countries which have been mentioned. They had missionaries in almost every part of the world, and continued them, with some success, though often banished, persecuted, and hunted down, until the final abolition of the order by Clement XIV. in 1773. But in most instances it may be doubted whether their converts deserve at all to be reckoned among the followers of Christ. By the compromising plan which they adopted, it was easy to bring the heathen to embrace their doctrines. They made it an object to effect a coalition

* Lettres, Curieuses et Edifiantes, tome xiii.

† Miss. Reg. Vol. 1. p. 91.

between the Christian system and the schemes of Paganism, by magnifying, any apparent similarity between them, and by softening down the manifest points of difference. Thus in China, they taught that their religion came from Tien, the Chinese name for God; and, that the worship of the saints and the Virgin Mary, was of the same nature with the worship which the Chinese paid to their departed ancestors. From the precepts of the Bible, and the maxims of the Chinese philosophers, they formed a strange medley which allowed the converts to prostrate their *bodies* before the tables of their deceased forefathers, while their *minds* worshipped God. Jesus Christ and Confucius were placed on the same level and their doctrines united to form a more acceptable religion than the Christian.

The same method was pursued in India. Robert de Nobile, an Italian Jesuit, sent on a mission to Madura, assumed the habits and appearance of a Bramin. By his austerities, and some artifice, he persuaded many even of the Bramins, that he was one of their order come from a distant country to instruct them more perfectly in their own religion. Influenced by their example, the common people became his disciples in great numbers.*

The worldly schemes which the Jesuits adopted, together with the insinuating arts which they used to ingratiate themselves into favour with the priests and men in power, do much to lower their character as missionaries of the Cross; while their permitting the converts to retain their heathen idolatries, only adding those of popery, destroys almost entirely our admiration of their success. Still I cannot, in contemplating what this Order has done, forbear to add, in the words of Dr. Burder, "Let it be remembered, that, however Jesuits or Capuchins may be despised or condemned by Protestants, their conduct is to us highly reproachful.

That we who vaunt a purer Christianity, and have so many nobler motives to animate our zeal, have been hitherto so backward in the work of heathen missions, so indifferent about enlarging the borders of Immanuel's kingdom, must be confessed our guilt and shame ; and can neither be too deeply lamented nor too soon amended."

Besides the exertions of the Jesuits, the Church of Rome was distinguished by various other efforts in propagating Christianity. In 1622 Gregory XV. founded at Rome the celebrated College "De propaganda fide." This College consisted of thirteen Cardinals, two priests, and one secretary ; and was designed to propagate and maintain the religion of the Church of Rome in every quarter of the globe. Its funds soon become adequate to the most magnificent undertakings. Its attention was directed to the maintenance of missionaries, the translation of books, the establishment of seminaries, both for the instruction of missionaries and pagans, and the support of charitable institutions, for those who should suffer in their service. Besides this another of a similar kind was added in 1627, by Pope Urban VIII. which owed its origin to the piety, or munificence, of John Baptist Viles, a Spanish nobleman. In France, several establishments of a similar nature were formed, particularly the "Congregation of Priests of Foreign missions ;" and the Parisan Seminary for the mission abroad, one for the actual sending forth of missionaries, the other for the education of fit persons for that work. By these exertions the Church of Rome, though weakened by the defection of almost all those nations which composed her ancient strength, is still able to boast of a vast superiority, of numbers, to the Protestants, and to claim with some appearance of plausibility, her exclusive title to the character of the true church, from her possessing most eminently, the *Apostolic spirit*.*

* They who would see a more particular account of the Roman Catholic missions may consult—"Lettres Edifiantes"—History of the Church of Japan—"Le Comtes China"—and "Life of Xavier."

PART III.

PROPAGATION OF CHRISTIANITY BY THE ANGLO-AMERICANS.

CHAPTER I.

Want of zeal among Protestants—Some efforts of the Dutch in the East—of the English—First attempts in America.—Mr. Mayhew—Conversion of Hiaccoomes.—Opposition of the Powams.—Fortitude of Hiaccoomes.—Indian converts.—Death of Mr. Mayhew.—Gov. Mayhew a missionary.—The Mayhew family distinguished.

We now commence the more pleasing task of tracing the progress of Christianity unmixed with the follies and absurdities of popery. It would be far more pleasing, however, could we here find Christians as zealously affected in a "*good thing*" as some, to whose exertions we have been attending, were, in a cause, whose character, to say the least, was often doubtful. But, so it is, that truth has always found, in our world, fewer advocates than error; and not only fewer, but less zealous. While the devotee of Brahma counts not his life dear to him, but offers it cheerfully beneath the care of his god, and while the followers of Mahomet, with the sword in one hand, and the Koran in the other, are ready to brave every danger to propagate the doctrines of their leader, the disciple of the Lord Jesus, too often, alas! shrinks, from insignificant hardships, when called to undergo them for the purpose of making himself and his fellow creatures more happy.

Unfavourably, too, indifference seems frequently to have prevailed most, among those whose form of worship is the most pure; as though truth, in proportion to its simplicity, lost its power to excite exertion. This

would be a paradox, were not men depraved, and were they not likewise surrounded by innumerable worldly excitements, which have a commanding influence over the carnal heart, but which cannot enter into the motives of those who are led by the spirit of God.

There is nothing, among the early attempts of the Protestants to extend their religion, like what we have witnessed in the Roman Catholics. If we except some exertions of the Swedes among the Laplanders, by which they were converted to a nominal Christianity, and received a translation of the New Testament, there was but one, and that a feeble attempt, to convert the heathen in the sixteenth century. This was sending from Geneva fourteen protestant missionaries to instruct the Indians of America. By whom this benevolent project was formed, or with what success it was attended, is not certainly known. Mosheim supposes they accompanied the colony, which the famous Admiral de Coligni established in Brazil. If so, they doubtless perished with the colony, which was destroyed by the Portuguese.

Nor was much done in the succeeding century. The inland situation of many Protestant countries indeed precluded them from advantages for doing much; but this was not the case with all. Both the English and Dutch had intercourse with almost all parts of the world. The only difficulty was, they found more profitable articles for exportation than missionaries and Bibles. They were too much occupied in commercial concerns to exert themselves for the propagation of Christianity.

The Dutch, however, in all their principal settlements, established their religion, and sent out ministers to officiate. In Ceylon, they required all their subjects to subscribe the Helvetic Confession of Faith, or be incapable of any place, of profit or trust. By a great number of ministers and school masters, they taught multitudes to repeat the Lord's Prayer, the ten

commandments, a morning and evening prayer, and to say grace before and after meals; any who could do this were baptised. Thus whole districts, almost, became Christians. In 1688, of the inhabitants in Jaffnapatam amounting to 278,759, no less than 180,364 made a profession of Christianity, of whom 40,000 were said to have been converted in the last four years. Dr. Leusden informs us, that, about this time, the Dutch ministers in Ceylon had baptised 300,000 of the natives. We may well suppose, that these converts resembled those of the Church of Rome, as well in *character* as in *number*. Indeed this is evident from the fact, that at this day with a nominal profession of Christianity they are mere pagans.

In Java, the same methods were pursued as at Ceylon, and with the same success. In 1621 a church was opened at Batavia, the capital of the island. One hundred years after there were said to be more than 100,000 Christians in the connexion. Amboyna and Formosa, likewise Dutch settlements, witnessed the same results. On the former island, one minister in the capital is said in 1686 to have had 30,000 natives under his pastoral care! Not only on these islands, but in Sumatra, Timor, Celebes, and the Molucca islands, the Dutch reckoned converts. But though they deserve high credit, compared with most traders, who do not carry even the semblance of religion with them, yet we cannot think very highly of their efforts in the light of protestant missions. They hardly fall under this head, except in one particular, the translation of the Scriptures. To this, the Dutch have ever given great attention. The New Testament and some parts of the Old Testament, were early published in the Cingalese and Malabar language, spoken at Ceylon, and in 1733, a translation of the whole Bible into the Malay, was printed at Amsterdam at the expense of the East India Company.

The English, by act of Parliament, formed a Society for the Propagation of the Gospel in foreign parts

in 1647. The civil war, which succeeded, however, prevented its operations; and though it afterwards revived, and has since received the patronage of different princes, it has done but little, except support a few missionaries and school masters in the British Provinces. The most, effected by the English, and all that can properly be termed missionary exertions, was through the Puritans, who fled to North America to escape persecution at home. By their means, Christianity was introduced to some extent among the savages. To this theatre of operations, we shall therefore next turn our attention.

The first attempts to evangelize the Aborigines of this country, which fall within our notice, were made on Martha's Vineyard a small island near Nantucket. Thomas Mayhew jun. having, in connexion with his father, Thomas Mayhew Esq., received from the agent of Lord Sterling a grant of this island, together with Nantucket and some smaller islands in the vicinity, left Watertown, in Massachusetts colony, and went to the island with a few others, in the year 1642, for the purpose of forming a settlement. He was then about twenty one years of age. His father soon joined him, and became, according to the custom of the times, Governor of the island.

Mr. Mayhew, having to a good mind added the advantages of education to a considerable extent; and being distinguished for his piety, was invited, as one properly qualified for the ministry, to take charge of this small plantation in the Lord. This he accordingly did, but his English congregation being small, he early thought of enlarging the sphere of his usefulness. He looked with compassion on the heathen, several thousands of whom were perishing on that and the neighbouring islands, and began to put the interesting inquiry, "What can be done for the conversion of the poor savages?" His plan was soon formed. He first learned their language. His next step was by familiar intercourse, and condescending manners, to

ingratiate himself with the Indians and find access to their hearts. Their confidence gained, he began to converse with them individually on their sins, on their deplorable condition in being subject to evil spirits, on the great power of the God whom the English worshipped, and on the means by which the Indians might come under his protection. He did not at first attempt to obtain a public audience, but went from house to house, conversing with the most rational and sober.

These efforts were not in vain. In less than a year, one Indian became a hopeful convert to Christianity. His name was Hiaccoomes. He lived near the English settlement, and being of a sober, ingenious cast of mind, he not only attended the private instructions of Mr. Mayhew, but some of the religious meetings of the English. He became established in the faith. An important object was now gained. An instrument was taken from among the savages themselves, to pull down their false religion.

Hiaccoomes was soon able to cooperate with Mr. Mayhew. But they had great difficulties to encounter, and for several years the Gospel made but slow progress. The Indians could not easily renounce the religion of their fathers; a religion connected with their earliest associations, and which, though not so imposing as that of many pagans, yet, adapted itself much more forcibly to the senses, than does the simple religion of Christ. Besides, it was better adapted to the taste. The idolatrous and bloody feast, was more consonant with the feelings of a savage, than the sacramental bread and wine; and a war song, celebrating their own cruel achievements, was sweeter music in their ears than a hymn of praise to Christ.

Other obstacles appeared. As soon as any individuals inclined to receive the Gospel they were persecuted. The Sachems interposed their *authority*, for fear, if Christianity prevailed, they should lose their influence. The common people employed *ridicule*. This to be sure is not an uncommon weapon. It has been

used in all periods of the Church ; and these untutored Indians proved that they could handle it with little less skill, than Lord Shaftsbury or Thomas Paine.

They tried its effects particularly upon Hiaccoomes. When he went to any public places of resort, he was generally assaulted on his entrance with a laugh ; and " Here comes the Englishman." In some instances the effect of ridicule, as we may easily conceive in the case of a haughty savage, was such as to prevent any attention to religious truth. But the greatest persecution arose from the powaws.

It is difficult now to ascertain the true character of this singular class of men. The first settlers of New England were inclined to think them a kind of wizards, having confederacy with evil spirits. The Indians believed them to possess supernatural powers, by which they were able to inflict diseases, and even death ; to heal the sick ; and, in various ways, to benefit their friends and injure their enemies. The powaws themselves, made the most extravagant pretensions. Gov. Hutchinson mentions one Passacouaway, a noted powaw, on Merrimack river, who brought the Indians to believe, he could make water burn, rocks move, and trees dance. That he could metamorphose himself into a flaming man, could in winter raise a green leaf out of the ashes of a dry one, and produce a living snake from the skin of a dead one.* The most moderate among them pretended to perform works far beyond the power of mere mortals. The truth seems to be, that they were artful jugglers, who by various tricks deluded the poor Indians. In many instances when faith in them was strong, they were doubtless able to heal certain diseases, through the influence which the imagination has over the body, and when a disease was inveterate they had always a salvo at hand, saying, " The gods are inexorable, the person's time is come."

Whatever they were, it is certain they had great as-

* History Mass. Vol. i. p. 474.

considerable part of each night, in relating the historical events of the Bible, and explaining its fundamental doctrines. In all these exertions, he was warmly seconded by Hiaccoomes. This Christian Indian remained firm under every trial. His courageous opposition to the powaws deserves notice. At a meeting of the praying Indians, some opposers came in, one of whom, to terrify them, asked "Who is there that does not fear the powaws?" Another continued "There is no man that is not afraid of them," and saying this, he looked to Hiaccoomes, adding, "The powaws can kill you." Hiaccoomes answered, "I believe in God, and put my trust in him. All the powaws in the world can do me no hurt."

Some time after this, when a meeting in which Hiaccoomes had been preaching, was closed, a powaw came in very angry, and said, "I know all the meeting Indians are liars; you say you dont care for the powaws;" then calling two or three of them by name, he railed at them, declaring they were deceived, "for the powaws could kill all the meeting Indians if they set about it." Hiaccoomes told them, if he were in the midst of all the powaws on the island, and they should do their utmost by their witchcraft to kill him, he could set himself against them all, without fear, remembering Jehovah. At another time, he declared, before the Sachem, powaws, and a great assembly, that he was ready to acknowledge the god whom they worshipped had great power, yet it was limited and subservient to the God whom he had chosen, therefore, though by means of the powaws many had suffered much, and some were killed, yet he despised their power, as being himself a servant of Him, whose power overrules all power, and orders all things. The multitude around were astonished at his boldness, but much more astonished, when, waiting the event, which they expected would be, either sickness or immediate death, he remained unhurt.* This faith and fortitude had a very happy effect. Some began to lose their dread of the powaws, since Hiac-

* Conn. Evang. Mag.

coomes was able to withstand them, and others esteemed him happy in being delivered from their terrible power. They, therefore, inquired what this Great God would have them do, and what were the things which offended him. This gave Hiaccoomes a favourable opportunity of exhorting them to accept of the Saviour. The fear of the powaws now became an argument to induce the Indians to flee to Christ. Thus, this weapon of Satan was turned against himself.

In 1648 there was a general meeting of all who were inclined to favour Christianity. We have already mentioned Mioxo, and Tawanquatuck, both Indians of distinction, as favourably disposed. They had influenced others. At this meeting twelve young men, taking the oldest son of the Sachem by the hand, told him they loved him, and would go with him in God's way. The older men encouraged them; and, having sung a hymn, they all returned home with expressions of joy and thanksgiving.

The following year a considerable addition was made to the converts at one time. After a discourse by Hiaccoomes, at a place called Nunpaug, in which he had reckoned up many of the great sins of which the Indians were guilty, no less than *twenty two* came forward, professing their resolution against the sins that had been mentioned, and desiring to walk with God in newness of life. Among these was Momonequen, a man of some distinction, who, being much affected, confessed, to the great admiration of all present, his various sins, enumerating more than twenty, and declaring his sincere repentance. He afterwards became a zealous Christian, and a preacher to his countrymen.

Two noted powaws were converted the succeeding year. They came confessing their sins, and revealing the mysteries of their unlawful pursuit. This event had vast influence on the other Indians. *Fifty* came in one day to join the worshippers of God. "They generally came in families, the parents bringing their children and saying, I have brought my children, too, I would have my children serve God with us. I de-

sire that this son and this daughter would serve Jehovah."

By the end of 1652, *two hundred and eighty two*, were brought to renounce their false gods, *eight* even of the powaws. During the year, a school had been established for the children, which aided the progress of the work. As the number of Christian Indians was increased, so that they were a respectable body, it was thought advisable for them to form a civil society, and appoint rulers. This they did, by signing a mutual covenant, binding themselves to be governed by Christian principles. It was attended with very important benefits, as a considerable step towards civilization.

It is now natural to ask, how far the religion of these Indians was the religion of the heart. We are happy to state, that a large proportion of those who joined the Christians gave good evidence of their sincerity, though some, as is always the case, especially among pagan converts, apostatized and walked disorderly. There were a few happy instances of early piety. One of Eleazer Obhumah may be mentioned. He had been carefully instructed, and was serious from childhood. His father was intemperate. The youth, viewing with grief this vicious course, went several times to the place where his father was drinking, and urged him, with such affectionate entreaty, to leave the scene of riot, that he prevailed on him to return to his family. This benevolent conduct of the pious child, and his premature death at the age of sixteen, so affected the father, that he entirely reformed.—Happy the father who has such a child!

Mr. Mayhew, observing so many good effects of his labours, was encouraged to pursue them with vigour; but in the year 1657, finding the harvest too abundant for his strength, he concluded to visit England, to solicit aid. He left the school under the care of a Mr. Foulger, placed over the Indians some religious teachers of their own nation, and embarked for Europe. But, how mysterious are the ways of Providence!—

Neither he nor the ship was heard of more. His death was most sincerely lamented by the Indians, who loved him as a father. They could not for many years speak of him without shedding tears.

The loss of Mr. Mayhew, at first left his flock without a shepherd. But his place was supplied. His venerable father, Governor of the island, had always taken a deep interest in the mission, and now, finding no probability of obtaining a regular minister, he was induced to attempt the work himself. Though about seventy years of age, he began with unwearied diligence to perfect himself in the Indian language, of which he had some knowledge, and condescended to become a missionary among the poor natives under his authority. He did not settle over them as their pastor; but caused two of their teachers, Hiaccoomes and John Tackanash to be ordained to this office; while he himself, in his old age, went about from island to island, and from place to place, doing the work of an Evangelist. He sometimes travelled on foot near twenty miles through the woods, to visit them. His whole conduct exhibited a specimen of zeal, which, considering every circumstance, scarcely has a parallel. Who can contemplate a man at the age of seventy attempting to learn a barbarous language; a man who had spent a life of ease, devoting the remnant of his days to the hardships of a mission among savages, without feeling that this is indeed a triumph of Christianity—this is following Christ not "*afar off*."

Previous to the death of this venerable missionary, who lived to spend twenty three years in the work, one of his grand children, the son of Thomas Mayhew jun. had entered the field. At this time about two thirds of the inhabitants on Martha's Vineyard, or fifteen hundred persons, were reckoned as praying Indians. Of these, fifty, whose holy lives gave ample testimony of their real conversion, were in full communion.* There

* The first settlers of this country were remarkably strict in the admission of persons to Christian fellowship. In the case of the In-

were ten Indian preachers, and six meetings every Lord's day. Mr. John Mayhew laboured, with great diligence and zeal, about sixteen years, when he was removed by death. But the mantle which had fallen on him from his ancestors now descended upon his eldest son. Mr. Experience Mayhew, though only sixteen years old at the death of his father, soon succeeded him in the mission. The Indians were at this time diminished in number; but of one hundred and eighty families that remained, there were only two individuals, who continued heathens.

Mr. Mayhew, being well versed in the Indian language, made a new version of the book of Psalms and of St. John's Gospel. He also published a small volume entitled "Indian Converts," in which he gave a particular account of thirty Indian ministers, and fifty other native Christians who appeared to adorn their profession. He continued to labour among the Indians, sixty years, and died in 1754, aged eighty one.

At the close of the eighteenth century, the mission-ary on Martha's Vineyard was one of the Mayhew family. He was a venerable old man, descended from a long line of ancestors, who, for upwards of a century and a half, had been distinguished by their labours and zeal for the conversion of the heathen; an honour which perhaps no other family has enjoyed since the first promulgation of the Gospel. The Indians among whom they laboured, are now nearly blended with the whites and blacks, by frequent intermarriages. Of

dians this carefulness was carried to a very great extent. The converts were required to remain several years as catechumens, and then, before admission to the Church, to give in writing, an account of their conversion, which was to be circulated, read and approved by the different churches in the connexion. Hence the disparity which here appears between the number of praying Indians, and those in full communion. We are not, however, to suppose that in this, and the succeeding accounts all, and perhaps not even a majority, of those who come under the general denomination of "praying Indians," were Christians; as this included all who submitted to be catechised, and attended public worship, read the scriptures, and prayed morning and evening in their families.

pure and mixed blood there may be four or five hundred on Martha's Vineyard, of whom many are nominal Christians; but it is feared, the power of godliness is little known among them.

CHAPTER II.

LABOURS OF ELIOT—*First interview with the Indians*
—Second—Succeeding—Indians offer their children
for instruction—Build a town—Mr. Eliot's exertions
—Fortitude—Natick built—Church formed—Bible
printed—Schools—Number of "Praying Indians"—
Their present state—Death of Mr. Eliot.

MR. ELIOT, a native of England, was born in 1604, and educated at Cambridge. He emigrated to America in the year 1631, and settled in the ministry at Roxbury, near Boston. He here found himself in a heathen land, and was affected with the miserable condition of the Indians. The sentiment expressed on the seal of the Massachusetts Colony, a poor Indian with a label in his mouth, "Come over and help us;" and the clause of the Royal charter declaring it to be a principal design of the plantation to instruct the natives in the Christian faith, both excited his benevolent interest. He commenced the study of the Indian language. In a few months, notwithstanding its extreme difficulty, he was able to speak it intelligibly; and soon published an Indian grammar, at the end of which he added "Prayers and pains through faith in Christ Jesus will do any thing;" a motto which should be written on the heart of every missionary.

In 1646, the General Court of Massachusetts Colony passed an act, for encouraging attempts to Christianize the Indians. Mr. Eliot readily entered into their views, and being encouraged by his brethren in the ministry, who promised to supply his pulpit in his absence, he

immediately entered on his labours among the heathen. He had but a short distance to travel before he entered the wildest scenes of uncivilized life, as the settlers had done little more than to establish themselves in a few places on the coast.

His first interview with the Indians was near Roxbury. He was there received in a very friendly manner, and listened to with great attention for more than three hours, while he prayed and explained the leading truths of Christianity. After the discourse the Indians proposed some questions, such as "How may we come to know Jesus Christ?"—"Were Englishmen ever so ignorant as ourselves?"—"How came the world so full of people, if they were all once drowned in the flood?"—"Can Jesus Christ understand prayers in the Indian tongue?"—These being answered to their satisfaction, the Indians departed, much gratified, and desiring Mr. Eliot to come again.

At the second interview many were much affected. An old man stood up, and with tears in his eyes, inquired whether it was not too late for one so near death to repent, or seek after God. Another, whose conscience perhaps was touched, asked, "If a man has committed adultery, or stolen any goods, and the Sachem doth not punish him, neither by any law is he punished, if also he restore the goods he hath stolen, what then, whether is not all well now?" In answer to this Mr. Eliot exhibited the strict justice of God, and the impossibility of pardon, except through the merits of Christ. Upon hearing this he drew back and hung down his head, as a man smitten to the heart, and a little after broke out with sobbing "Me little know Jesus Christ."

During the succeeding interviews, the word continued to take effect. At the fourth, the Indians offered all their children for Christian instruction. Many expressed a desire to be brought out of their vagrant way of life, and to be civilized, as well as instructed in Christianity. The Court of Massachusetts, therefore, granted them some land, and they built a town called

Noonanetum, or Rejoicing. Here they adopted regulations to promote cleanliness, good order, and habits of industry. The common houses in this place were superior to those of the chiefs in other places; and the comfortable state of the Christian Indians could not but recommend itself to the surrounding savages. Others therefore followed their example. The Indians in the neighbourhood of Concord, requested Mr. Elliot to come and preach to them, expressing a desire to learn the arts of civilized life. By these a town was soon built on a plan similar to that of Noonanetum.

Nor did Mr. Eliot confine himself to these two places. Though he still retained his pastoral charge at Roxbury, he usually made a missionary excursion, once a fortnight, through different parts of Massachusetts. In these journeys, he encountered many toils and dangers. "I have not," says he at one time in a letter, "been dry, night nor day, from Tuesday to Saturday, but have travelled from place to place in that condition; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps me. I have considered the exhortation of Paul to Timothy, "*Endure hardness as a good soldier of Jesus Christ.*" That he *had* considered it, and that it was not to him a *dead letter*, his life indeed gave abundant evidence. When travelling in the woods alone, he was often treated cruelly by the savages, and sometimes was in danger of his life. The sachems, whose authority was weakened by the progress of Christianity, entertained the deepest malice against him, and would have murdered him, had they not feared the English. When he came where they were, they thrust him out, saying, "It is impertinent for you to trouble yourself with us, or our religion. If you return again it shall be at your peril." To such threats, he was accustomed to reply, "I am in the service of the Great God, and neither fear you, nor all the sachems in the country. I am resolved to go on with my work, and touch me if you dare." On such occasions, the stoutest among

them slunk away from his presence, feeling doubtless, "how awful goodness is."

Undismayed by opposition, Mr. Eliot proceeded vigorously in his work. Numerous Indians, in various parts of the country, embraced the gospel. Of these a considerable body united and built a town called Natick, on Charles River, about eighteen miles south west from Boston. It became a pleasant village, having two long streets on one side of the river, and one on the other, with a lot of land attached to each house. Most of the buildings were in the Indian fashion. One large house was in the English style. The lower part was occupied as a school room and a place of worship, the upper part as a kind of wardrobe for the Indians, save one corner, in which was an apartment with a bed and bedstead for good Mr. Eliot. Besides this building, there was a large fort, palisadoed with trees, and a small bridge over the river.*

Here, in 1660, was formed the first Christian church among the Indians. Eight years before a great assembly was held, attended by many ministers, to hear the confessions of the hopeful converts. Fifteen then gave very satisfactory relations of their experience. But they were continued in the character of catechumens until now, when several were baptized and incorporated into a church. Ten years afterwards the members were between forty and fifty in number.

Soon after the formation of this church, Mr. Eliot completed the translation of the Bible into the Indian language, a work in which he had long been engaged. It went through two editions in the course of twenty years, and was *the first Bible printed in America*.† The whole translation was written with *one pen*, "which," says Dr. Mather, "had it not been lost, would certainly have deserved a richer case, than was bestowed upon that pen, with which Holland wrote his translation of Plutarch." Several other books, he

* Miss. Reg. Vol. iii. p. 170.

† It is still extant. A copy may be seen in the library of the Theol. Sem. Andover.

likewise translated, as Primers, Catechisms, the Practice of Piety, Shepard's Sincere Convert, and Baxter's Call to the Unconverted.

Besides these labours, Mr. Eliot made great exertions to establish schools. To raise up ministers from the Indian youth, became a favourite object ; and to instruct them properly, a building was erected at Cambridge, called the Indian College. To this place some repaired, and acquired a little knowledge of Latin and Greek ; but this part of the design failed, through the inconstancy of the savages. There were, however, native teachers raised up, in various ways, who became extensively useful.

The number of praying Indians increased. In 1674, there were fourteen towns within the jurisdiction of Massachusetts Colony, inhabited by them. In 1687, Dr. Mather states, " There are six churches of baptized Indians in New England, and eighteen assemblies of Catechumens professing the name of Christ. Of the Indians, there are four and twenty, who are preachers of the word of God ; and besides these, there are four English ministers who preach the Gospel in the Indian tongue."*

Before this, however, the war with Philip had broken up several settlements of the praying Indians, and all of them soon began to languish. In 1753, there were but twenty five families at Natick, besides some single persons ; and, ten years later, but thirty seven Indians. In 1797, there were supposed to be only twenty Natick Indians, of pure blood, and only two or three of these members of a Christian church. There were at Grafton, about thirty persons who retained a part of their lands, and a few at Stoughton. These, it is believed, are all the remains of the numerous and powerful tribes, who anciently inhabited the Colony of Massachusetts.

* Miss. Reg. Vol iii. p. 643.

† Massachusetts Historical Collection.

Before leaving this article we must briefly notice the death of Mr. Eliot. It took place in 1690, in the eighty-sixth year of his age. He had for some time been infirm. Old age, however, did not quench his zeal in the cause of Christ. When unable to go among the Indians, and even to preach to his English congregation, he employed himself in instructing a few negroes, whom he requested to be sent to his house. When he could do nothing else, he devoted himself to teaching a blind boy, whom he took home, and laboured with so successfully, as to enable him to repeat several chapters in the Bible, and even to construe with ease an ordinary piece of Latin. Thus no day was useless.

Being at length attacked with some degree of fever, he rapidly declined. During his illness, his thoughts were much on the Indians. "There is," said he, "a dark cloud upon the work of the gospel among them. The Lord revive and prosper that work, and grant that it may live, when I am dead. It is a work that I have been doing much, and have been long about. But what was the word I spoke last? I recall that word, *my doings*. Alas! they have been poor, and small, and lean doings, and I will be the man to cast the first stone at them all." One of his last words was, "Welcome joy!" and he departed, calling upon those who stood by, "Pray, pray, pray!" Thus lived and thus died this *Apostle of the Indians*.

CHAPTER III.

Efforts of Mr. Bourne—Church formed—Mr. Cotton—Mr. Treat—Mr. Sergeant—His zeal for the mission—Labours at Stockbridge—Success—President Edwards—Mr. John Sergeant—Indians remove—Present state of Stockbridge Indians.

WHILE Mr. Eliot was zealously engaged among the

Indians in Massachusetts Colony, others, of a kindred spirit, were pursuing the same work in the vicinity. Mr. Bourne, a man of some property, in the neighbourhood of Sandwich, having, with great diligence acquired a knowledge of the Indian language, began to preach the Gospel to the Savages around him. Animated by some success, he extended his labours; and was the means of bringing numbers to the profession of the Christian faith. That they might dwell together, he obtained, at his own expense, a grant of land at Mashpee, in Plymouth Colony, about fifty miles from Boston. Here a church was formed about the year 1670, and Mr. Bourne ordained pastor. The Indians under his care, here, and in the vicinity, amounted, in 1674, to about five hundred, of whom ninety were baptized, and twenty seven in full communion. After the death of Mr. Bourne, an Indian preacher, named Simon, was settled over them, who appears to have laboured upwards of forty years. The Indians did not decrease much, though they became mixed; for in 1794, there were between eighty and ninety houses inhabited by them at Mashpee. A missionary, Mr. Hawley, was then with them, who has since, in 1807, died, after spending about fifty years in their service.

Besides Mr. Bourne, Mr. John Cotton, Pastor of the English Church at Plymouth, had under his care about five hundred Indians, to whom he preached in their own language; and Mr. Samuel Treat of Easton, instructed about the same number near Cape Cod. Other individuals made some exertions to evangelize the natives in this Colony, so that in 1685, the number of praying Indians was reckoned to be 1439, exclusive of boys and girls, under twelve years of age; and in 1763, when the tribes had diminished very much, they were estimated, including all ages, at 905. Since that period they are mostly exterminated, except those at Mashpee.*

* Mass. His. Coll.

Later than the missions, which have been noticed, was that of Mr. Sergeant to the Indians on Housatonic river. These Indians, the remnant of the River tribe, and settled on reserved lands in the vicinity of the Whites, having expressed a willingness to receive a Christian teacher, Mr. Sergeant, then a tutor in Yale College, cheerfully devoted himself to the work of carrying them the Gospel. He had previously declared, he would rather be employed as a missionary among the Indians, than accept of an invitation from any English church. Long before he had any prospect of engaging in that capacity, it had been his daily prayer, that God would send him to these unenlightened pagans. "I should be ashamed" said he "to call myself a *Christian*, or even a *man*, and yet refuse to do what lay in my power to cultivate humanity, among a people naturally ingenious enough; but who, for want of instruction, live so much below the dignity of human nature, and to promote the salvation of souls perishing in the dark, when yet the light of life is so near to them."*

In Oct. 1734, accompanied by the Rev. Mr. Bull, this ardent missionary set out for Housatonic. After lodging one night in the woods, without either fire or shelter, and riding through a most dreary wilderness, they arrived at the place of destination. About twenty Indians first collected to hear them. Their interpreter was desirous of receiving baptism. After suitable examination, he was baptized as the first fruits of the mission.

In the commencement of his labours, Mr. Sergeant had many difficulties to encounter, among which was the violent opposition of the Dutch traders, who incensed the Indians against him. By his affectionate behaviour, however, he disarmed prejudice. His hearers increased, many were seriously impressed, and in a short time he had the happiness of baptizing about fifty,

* Hopkins His. Mem. Hous. Indians,—Panoplist, Vol. II.

among whom were two principal men with their wives and children.

The Indians, who lived in two settlements, now united, and built a town, called Stockbridge. Here Mr. Sergeant laboured indefatigably. Every week he wrote four discourses, two for the English, of whom he had some under his care, and two for the Indians. The latter cost him much labour. He first wrote them in English, then translated them into Indian. Besides delivering all these on the Sabbath, he regularly spent an hour with the Indians after public worship, instructing, exhorting, and warning them, in a most simple and affectionate manner. These efforts exhausted him, so that frequently he was scarcely able to speak. His labours were not in vain; but the heart of this pious missionary was often grieved by the disorderly conduct of his flock, especially with their intemperance. To this vice they were constantly tempted by the Dutch traders, and frequently with but too good success. Mr. Sergeant hoped to correct this and other vicious habits by beginning with children. He circulated a very excellent plan for a school; or an institution in which they might be trained to habits of application and industry, by being taken from their parents, and employed alternately in study and labour. The plan failed for want of funds, though the prince of Wales, and the duke of Cumberland headed a subscription with twenty guineas each. By the singular generosity of the Rev. Mr. Hollis, who himself offered to support twelve boys,* Mr. Sergeant was able to commence the establishment on a small scale. But when a house had been built, and a few boys collected, when Mr. Sergeant was flattering himself with seeing his favourite design accomplished, he was suddenly removed by death. His sickness was short. During its continuance he enforced on the Indians, frequently, the counsels, the warnings, the admonitions he had given them. They wept, for they loved him as a father. Of their

* This number was afterwards increased to thirty-six, to whose support Mr. Hollis contributed about 800 dollars annually.

own accord they assembled in the church, to pray for his restoration to health. But such was not the will of God. With a hope full of immortality, he died July 27, 1749, in the thirty ninth year of his age, and fifteenth of his labours among the Indians.

In the course of his labours, Mr. Sergeant had baptized 182 Indians, of whom there were alive and residing at Stockbridge, 129, besides nearly 100 with them, not baptized. The care of this congregation devolved on Mr. Woodbridge, teacher of the school, until that distinguished man, Rev. Jonathan Edwards, was settled over them in 1751. The Indians did not long enjoy the labours of this great divine. Having been with them about six years, he was appointed to the presidency of Princeton College, in New Jersey, from which he was soon removed by death. It does not appear that the exertions of President Edwards at Stockbridge, were attended with any remarkable success, which is doubtless to be attributed to some unhappy differences existing at that time between those who had the management of Indian affairs, and to the war with France.

President Edwards was succeeded, for a short time, by Mr. West; and he in turn, having resigned the station, by Mr. John Sergeant, son of the original founder of the settlement. Little is known concerning the state of the mission for several subsequent years. During the American war, the Indians suffered much. Most of their young men were killed in battle; and those who survived were nearly ruined by their connexion with the army. The whole settlement was in a languishing state. At length a removal was determined on; nearly all the Indians proceeded to the country of the Oneidas, where they built a town called New Stockbridge. Their pastor, Mr. Sergeant, accompanied them. It appears he has been useful. The congregation, at the commencement of the present century, amounted to about 400, who were partially civilized, and who possessed so much knowledge of Christianity, as, probably, to rank with the white inhabi-

ants of many of our new settlements. In a late communication from Mr. Sergeant we are informed, there has been during the present year, a more general reformation than in any preceding year of his ministry. Seventy or eighty of the tribe have lately emigrated to the West to join the Delawares. Stopping to spend the Sabbath at a town in Ohio, they inquired if there was to be a meeting. Being told that there was, and that the Lord's Supper would be administered, they expressed great joy, asking if they could be admitted. Their chief and five others, who were regular members of a church, came to the table. They conducted with the utmost propriety and solemnity. When a psalm was named they all took their books and turned to it. Some were bathed in tears.*

CHAPTER IV.

LABOURS OF BRAINERD—*Kaunameek—Forks of the Delaware—Journey through the wilderness to the Susquehannah—Crosweeksung—Interpreter and wife baptized—Success at Crosweeksung—Pentecost season—many baptized—Experience of a female Indian—Brainerd's character and death—Mr. John Brainerd—He takes charge of the Indians—his death—Congregation dispersed.*

WE now come to that mission, which, though of short duration, exhibited in the self denial, the patience, the perseverance of the missionary ; and in the change effected on the Indians a most remarkable display of divine grace. The history of Brainerd is so well known that it will be proper to confine ourselves entirely to his missionary labours. He entered on these at Kaunameek, in the wilderness, about 18 miles east of Albany, in the 25th year of his age. He was patronized by the Society in Scotland for Propagating Christian Knowledge. Here, alone, among savages, of whose language he had but a slight acquaintance, and,

* Panoplist, Vol. XIV. p. 252.

to use his own words, "destitute of most of the conveniences of life, at least of all its pleasures, without a friend to whom I may unbosom my sorrows, and sometimes, without a place of retirement, where I may unburden my soul before God," he suffered all the depression of constitutional melancholy.

Still he was enabled to prosecute his work. Though feeble in health, and destitute of those comforts which were necessary to recruit his strength, being obliged to lie in a wigwam on a bundle of straw, to live on the coarsest food, and at the same time to labour hard from day to day to procure forage for his horse, he continued about a year to exert himself incessantly, for the salvation of the poor Indians. But, their number being small, and little fruit appearing, it was thought advisable, by the commissioners who employed him, that he should take some other station. He therefore proceeded to the Forks of the Delaware. It ought to be remarked, however, that Mr. Brainerd's labour at Kaunameek was not in vain. Its good effects were seen, in an outward reformation of the Indians, and in some serious concern among them on the subject of religion. They were grieved at his departure.

At the Forks of the Delaware, he remained but a short time, having found but few Indians, and those much prejudiced against Christianity. "Every thing" to borrow his own expression "concerning the conversion of the heathen looked dark as midnight." But he trusted in God; and, with fasting and constant prayer, still went forward. With incredible ardour and perseverance, he made, before leaving the Delaware, two long and dismal journies to some Indians on the Susquehannah river. From the last after having rode 340 miles in the wilderness, where he had been overtaken by storms, and obliged to sleep on the ground without a covering, he returned weak and emaciated, the mere shadow of a man. Concerning one of these journies he remarks; "I have been frequently exposed, and sometimes have lain out all night, but

hitherto God has preserved me. Such fatigues and hardships serve to wean me from the earth; and I trust will make heaven the sweeter. Formerly, when I have been exposed to cold and rain, I was ready to please myself with the hope of a comfortable lodging, a warm fire, and other external accommodations; but now, through divine grace, such things as these have less place in my heart, and my eye is directed more to God for comfort. In this world, I lay my account with tribulation. It does not now appear strange to me."* The love of Christ constrained him, and though he had now laboured and suffered two years almost in vain, he was not discouraged. Having heard there were a number of Indians at Crosweeksung, in New Jersey, he resolved to visit them. Here we are to see the missionary putting on the garment of praise for the spirit of heaviness. Here we are to learn that the conversion of uncivilized, untutored pagans to Christianity, by the simple preaching of the word, is not a wild or imaginary thing.

When Mr. Brainerd first arrived at Crosweeksung he found but few persons. The Indians were much scattered, not more than two or three families in a place, and these from six to thirty miles from the spot on which he had pitched to commence his labours. He however preached to about ten. They appeared attentive and well disposed. When he informed them he would preach again the next day, the women immediately travelled ten or fifteen miles to give notice to their friends. The number of hearers speedily increased. At the end of a week, forty or fifty were together, who of their own accord urged him to preach twice a day that they might hear all they could. No opposition appeared. When, a few days after, he left them, they earnestly desired him to return. Before going he spent some time in talking to them, individually, upon which

he remarks, "It was amazing to see how they had received and retained the instructions given them; and what a measure of knowledge some of them had acquired in a few days." Their hearts too were touched. One woman said, "I wish God would change my heart;" another, "I want to find Christ;" and an old man, who had been one of their chiefs, wept bitterly.

During his journey Mr. Brainerd visited his former station at the Forks of the Delaware. He now saw some effect of his labour. On discoursing to the Indians many appeared to be convinced of their sin and misery, and wept much the whole time of service. His interpreter, whom he had employed for more than a year, had been for some time the subject of a hopeful change. He was awakened first by a discourse which Mr. Brainerd addressed to an assembly of white people, and though his impressions wore off for a time, he afterwards became deeply convinced of sin, and was in great distress of mind until he found relief in Christ. The change was very evident, from the manner in which he performed his duty as an interpreter, and from the fervency with which he himself addressed his countrymen, as well as from a thorough reformation in his life. His wife, likewise, gave evidence of a saving change. Mr. Brainerd therefore proceeded to baptize them. The ordinance made a deep impression on the Indians. Some said that "seeing the baptism made them more concerned than any thing they had ever seen or heard." After staying here two or three weeks, and being animated with the prospect of some fruit, Mr. Brainerd returned to Croswicksung.

On arriving at this place he found the Indians serious, and a number of them under deep concern. On his speaking to them from the text, "And whosoever will, let him take of the water of life freely" a surprising effect appeared. Of about twenty adults, not above two could be seen with dry eyes. At another time when he preached from the words, "Herein is

love," not more than three or four in the assembly, could refrain from tears and bitter cries. They all seemed in an agony to obtain an interest in Christ. Before this, one woman was rejoicing in hope. Now, two persons gave good evidence of a change. When asked what they wanted God to do for them, they replied, "they wanted Christ should wipe their hearts quite clean."

By this time the Indians from more remote parts began to collect; and it was remarkable that as fast as they came, the spirit of God seemed to fall upon them. Two more soon found hope in Christ. But we are now come to a time when the effectual influences of the Spirit were not confined to *two or three* individuals. About sixty five Indians were collected. In discoursing to them Mr. Brainerd observes he was favoured with uncommon freedom. I shall give an instance of the effect at one time in his own words—"The power of God seemed to descend upon the assembly '*like a rushing mighty wind.*' I stood amazed at the influence which seized the audience almost universally, and could compare it to nothing more aptly than a mighty torrent, that bears down, and sweeps before it, whatever is in its way. Almost all persons, of all ages, were bowed down together; and scarce one was able to withstand the shock of this surprising operation. Old men and women who had been drunken wretches for many years, and some little children not more than six or seven years of age, appeared in distress for their souls; as well as persons of middle age. And it was apparent these children were not *merely* frightened with seeing the general concern, but were made sensible of their danger, the badness of their hearts, and their misery without Christ. The most stubborn hearts were now obliged to bow. A principal man, who before that thought his state good, because he knew more than the generality of the Indians, and who, with great confidence, the day before, told me he had been a Christian more than ten years, was now brought under sol-

emn concern for his soul, and wept bitterly. Another man, considerable in years, who had been a murderer, a powaw and a notorious drunkard, was likewise brought now to cry for mercy with many tears, and to complain much that he could be no more concerned when he saw his danger was so great."—"They were, almost universally, praying and crying for mercy, in every part of the house; and many out of doors; and numbers could neither go nor stand. Their concern was so great, each for himself, that none seemed to take any notice of those about him; but each prayed for themselves, and were, to their own apprehension, as much retired as if every one had been by himself in a desert; or rather, they thought nothing about any, but themselves, and so were every one praying apart, although all were together."

Similar effects attended the preaching of the word, for several days; and they were especially powerful when the preacher insisted on the invitations of the gospel, and dwelt on the love of Christ for sinners. Within less than three weeks from this time, Mr. Brainerd baptized twenty five persons, fifteen adults, and ten children, and this number before the close of the year, was increased to seventy seven persons, thirty eight adults and thirty nine children. These were, principally, from the Indians at Crosweeksung, but some from the Forks of the Delaware. This place, he soon visited again, and was attended with the influence of the Spirit. In a little time twelve persons there received baptism.

It would be interesting to follow this indefatigable missionary in his various journeyings, and to witness his success among these heathen. But our limits do not permit. He continued to preach alternately at Crosweeksung and the Forks of the Delaware, besides making a third journey to Susquehannah, and visiting the Indians in several other places.

That he was eminently successful we have already seen. The whole number of hopeful converts is not

known. That many had a real work of grace on their hearts we have reason to believe from what has already been said, and from particular instances of Christian experience, which might be mentioned. Of these I will give one. It is of a female. "When I came," says Mr. Brainerd, "to inquire of her how she got relief from the distresses she had lately been under, she answered in broken English, 'Me try, me try, save myself—last my strength all gone, (meaning her ability to save herself) could not me stir bit further. Den last me forced let Jesus Christ alone, send me hell if he please.' I said, 'But you are not willing to go to hell, were you?' She replied, 'Could not me help it. My heart he would be wicked for all. Could not me make him good.'—I asked her how she got out of this case. She answered, still in the same broken language, 'By and by, my heart be glad desperably.' I asked her why her heart was glad. She replied, 'Glad my heart, Jesus Christ, do what you please with me. Den me tink glad my heart, Jesus Christ send me to hell. Did not me care, where he put me, me love him for all.' " We shall not often find among more enlightened Christians, a better state of feeling. The same beneficial result, in a temporal point of view, followed the preaching of Brainerd, as that of the other missionaries. The Indians, a hundred and fifty of whom had been collected together, became moral, industrious, and in a good degree civilized.

After Mr. Brainerd had spent, with them, about three years and a half, he was obliged, in 1746, to leave them on account of his declining health. He had long been apparently on the borders of the grave; but he seemed resolved actually to wear out in the service. He often travelled, sleeping in the wilderness upon the ground, or in some tree, when he raised blood most profusely, and when his garments were wet through with his night sweats.

What Foster said of Howard has been well applied to Brainerd, "The energy of his determination was

so great, that if instead of being habitual, it had been shown only for a short time on particular occasions, it would have appeared a vehement impetuosity ; but by being unintermitted, it had an equability of manner, which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence, or agitation. It was the calmness of an intensity, kept uniform, by the nature of the human mind forbidding it to be more, and the character of the individual forbidding it to be less. His conduct implied an inconceivable severity of conviction that he had one thing to do ; and that he who would do some great thing, in this short life, must apply himself to the work, with such a concentration of his forces, as, to idle spectators who live only to amuse themselves, looks like insanity." Brainerd, indeed, displayed a memorable example, of this dedication of his whole being to his office, this eternal abjuration of the quiescent feelings. Such was the man whom God raised up to befriend the Indians, and such the glorious success which attended his short exertions. He died Oct. 6, 1747, in the 30th year of his age.

He was succeeded by his brother, John Brainerd, whose labours among the Indians appear to have been blessed for a time. The congregation increased to two hundred, old and young. These were fixed by the government of New-Jersey on 4000 acres of land. But owing to various causes, such as have usually destroyed the Indians in the vicinity of the Whites, they afterwards dwindled away. Even before the death of Mr. John Brainerd, at the close of the American war, their number had become small ; and, of those who remained, some had gone back to paganism. After his death an ordained Indian, Daniel Simon, was placed over the congregation ; but he being afterwards suspended for drunkenness, they were left without a teacher. In 1802, those who remained, 85 in number, were conducted, by commissioners from New-Jersey, to New-Stockbridge, and placed under the care of

Mr. Sergeant. Thus the bright morning which cheered the labours, of, perhaps, the most pious missionary in these latter ages, did not bring in "*a day without clouds.*" It is, certainly melancholy to reflect, that the early progress of Christianity among the Aborigines of this country, has left very few permanent traces behind. Efforts to convert the Indians seem to have been too much like ploughing the sand. The next wind fills up the furrows. But may it not be asked "Would this have been the case, had the labour been continued? Certainly we may hope, that had there been incessant, pious exertions, to counteract those causes which corrupt the Indian, and make him melt away before the White man, the congregation, whose history has been sketched would have been preserved from dissolution, and the barren heath been changed into a "*fruitful field.*"



CHAPTER V.

Further efforts among the Indians—Mr. Kirkland with the Senecas—the Oneidas—His sufferings—Driven away by the war—Indians request his return—Success—Low state of the mission—Mr. Jenkins—Speech of an Indian Chief—Mr. Horton—Mr. Parks—Mr. Blackburn—Mr. Badger.

To bring the history of attempts to convert the Aborigines of America, down to the present time, it is necessary briefly to notice some missions of inferior magnitude. In 1764, Mr. Samuel Kirkland, having just finished his course at college, proceeded in company with two Seneca Indians, on snow shoes, and with his pack of provisions on his back, two hundred and fifty miles through the wilderness, where there was no road, and not even a house in which to lodge, until he arrived at

a town of the Senecas, called Kanasadago. Here he fixed himself, with the view of learning the language and instructing the natives in Christianity. He was kindly received at first, but was soon involved in difficulty. The chief, in whose hut he lodged, having lain down well at night, was found dead the next morning. Suspicion instantly fastened on the White man. The Indians supposed he had either killed the chief by magic, or somehow, brought death into the town. They gave him nothing to eat for two days, and then had a consultation whether it was not best to kill him. It was finally concluded to keep him strictly guarded. Soon after, a famine arose, and for two months, Mr. Kirkland had neither bread, flesh, nor salt. His food was small fish, roots, acorns, and a handful of pounded corn, boiled in a large quantity of water. Once only he tasted part of a bear. The Indians seeing his patience and perseverance, began to conceive a good opinion of him. Still there were a number who threatened his life.

After remaining with them about two years, Mr. Kirkland returned home. Having received ordination, he next established himself among the Oneida Indians. Here he suffered the same privations and hardships as before. For two years, the corn of the Indians had been cut off by frost. The scarcity was such, that Mr. Kirkland, after mentioning that he was obliged to subsist by catching eels, says, "I would be glad of an opportunity to fall upon my knees, for such a bone as I have often seen cast to the dogs. Without relief I shall soon perish. My constitution is almost broken; my spirits sunk; yet my heart still bleeds for these poor creatures. I had rather die, than leave them alone in their present miserable condition." The wants of the missionary, were, however, soon supplied by his friends.

Mr. Kirkland early induced the Indians to renounce spirituous liquors. They had even appointed some active persons to sell or destroy all that might be found. This regulation had a happy effect. For three months,

only two persons were guilty of intoxication, and though eighty casks of rum were carried through the place, and though it was frequently offered as a gift to the Indians, none of them were known to accept it. At length two or three females were found drinking near the town. Mr. Kirkland immediately went, took from them the liquor, and poured it on the ground. This nearly cost him his life. One of the poor creatures fell upon her knees, and mourning with bitter cries her loss, uttered many imprecations against her cruel minister. She preserved as much of her beloved beverage as possible, by licking it up from the ground. Her husband was enraged. He threatened to kill Mr. Kirkland; and even brought some neighbouring savages to assist him. "The matter is settled," said he, "now the minister shall never see another rising sun." Mr. Kirkland retired that night to a sugar house, about a mile and a half distant, but returned the next morning. The poor wretch who had sought his life, was soon after convinced of sin, and brought to make a public confession in a very humble and penitent manner.

Mr. Kirkland soon extended his labours to another Indian town. Spirituous liquors were there also abandoned, many were impressed with divine truth, some appeared real converts, and the whole mission put on a very promising appearance.

In 1773 the Society in Scotland for Propagating Christian Knowledge, took Mr. K. under their patronage. He was, however, supported in part by the Corporation of Harvard College. When the American war commenced, he was driven from his post. After its conclusion, the Oneidas, with whom some other tribes were now united, wished earnestly the return of Mr. Kirkland. They even addressed a letter to him on the subject, in which they say, "We intreat our Father to make one trial more for Christianizing the Indians." In another to the commissioners at Boston, who had the superintendence of the mission, they say,

"Fathers, attend to our words !

"It is a long time since we heard your voice. We hope you have not forgotten us. The Great Spirit above hath preserved us, and led us back to our country, and rekindled our fire in peace, which we hope he will preserve to warm and refresh us and our children to the latest posterity.

"Fathers, we have been distressed with the black cloud that so long overspread our country. The cloud is now blown over. Let us thank the Great Spirit, and praise Christ Jesus. By means of his servants, the good news of salvation has been published to us. We have received them. Some of us love the Lord Jesus, who hath preserved us through the late storm. Fathers, our fire just begins to burn again. Our hearts rejoice to see it. We hope it will burn brighter and brighter than ever, and that it will enlighten the Indian nations around us. Fathers, we doubt not but your hearts will rejoice in our prosperity, and as the Great Spirit above hath given us the light of peace once more, we hope he will, by your means, send to us the light of his holy word ; and that you will think of our father Mr. Kirkland, and enable him to eat his bread by our fire side. He hath for several years laboured among us, and done every thing in his power for our good. Our father Mr. Kirkland loves us, and we love him. He hath long had the charge of us, hath long watched over us, and explained the word of God to us. Fathers, we repeat our request, that you will continue our father to sit by our fire side, to watch over us, to instruct us, and to lead us in the way to Heaven."*

Mr. Kirkland returned. The Indians in several villages seemed desirous to receive his message. They came from a distance of six, ten, and even thirty miles, and were sometimes so numerous that no house was sufficiently large to contain them. They were obliged to hold their meetings in the open air. In some instances their applications for instruction were so press-

* Brown's Hist. Prop. Chris. Vol. 1. p. 155.

ing, that the Missionary had scarcely leisure to take his food. More than seventy were under religious impressions. Their convictions of sin were deep and pungent; and often the sense of its evil appeared to rise higher than the fear of punishment. But after all, their religion proved to be "*like the morning cloud and like the early dew.*"

In the summer of 1776, the Rev. Drs. Morse and Belknap, by desire of the Society in Scotland, visited the Oneidas. Their report was unfavourable. They found 628 individuals, men, women and children, under the care of Mr. Kirkland. Of these, only eight were professed Pagans; but the greater part, though called Christians, evidently had little of Christianity but the name. Of the women, 36 were reputed sober; and Mr. Kirkland reckoned 24 of them as serious Christians. Of the men only three, or four, were of a sober character; and but one attended on the last communion. The Indians were still influenced by a belief in witchcraft, and the power of invisible agents. They were but partially civilised. Agriculture was neglected. The cultivation of the field was still chiefly performed by the women. The old saying, "Indians cannot work," was still in their mouths. They retained the notion, that cultivating the ground is degrading to the character of a man, "who was made for war and hunting. Women and hedgehogs were made to scratch the earth." They remembered too, their proverbial tradition, "The great Spirit gave the White man a plough, and the Red man a bow and arrow."*

The unfavourable report of the visitors caused the Society to withdraw their patronage from Mr. Kirkland. He, however, continued to labour in the employ of the Corporation of Harvard College, until his death in 1808. Since then, the Northern Missionary Society of New York have taken the Oneida Indians under their patronage, and sent the Rev. Mr. Jenkins to set-

* Mass. His. Col. pp. 12—28.

tle among them. An Indian named Abraham has also laboured with great activity and zeal. To show the genius of this people, and that the efforts made among them were not in vain, I shall here transcribe a speech delivered by Scanando, the celebrated Christian Chief who died two years since. It was delivered when he was about a hundred years old, and blind through age, on discovering that the lands and improvements of the tribe were sold to the State.

“My warriors and my children! Hear! It is cruel, it is very cruel! A heavy burden lies on my heart; it is very sick. This is a dark day. The clouds are black and heavy over the Oneidas; and a strong arm is heavy upon us, and our hearts groan under it. Our fires are put out and our beds are removed from under us. The graves of our fathers are destroyed, and their children are driven away. The Almighty is angry with us; for we have been very wicked; therefore his arm does not keep us. Where are the Chiefs of the rising sun? White Chiefs now kindle their ancient fires! There no Indians sleeps but those that are sleeping in their graves;—My house will soon be like theirs; soon will a white Chief here kindle his fire. Your Scanando will soon be no more, and his village no more a village of Indians.

“The news that came last night from Albany made this a sick day in Oneida. All our children’s hearts are sick, and our eyes rain like the black cloud that roars on the tops of the trees of the wilderness. Long did the strong voice of Scanando cry, Children, take care, be wise, be straight. His feet were then like, the deer’s, and his arm like the bear’s; he can now only mourn out a few words; and then be silent; and his voice will soon be heard no more in Oneida. But certainly he will be long in the minds of his children—in white men’s. Scanando’s name has gone far, and will not die. He has spoken many words to make his children straight. Long has he said drink no strong water; for it makes you mice

for white men, who are cats. Many a meal have they eaten of you. Their mouth is a snare, and their way like the fox. Their lips are sweet, but their heart is wicked. Yet there are good whites and good Indians. I love all good men, and Jesus whom I love sees all. His great day is coming; he will make straight; he will say to cheating whites and drinking Indians, Be gone ye—be gone ye—go, go, go. Certainly, my children, he will drive them away. In that day I will rejoice. But Oh! great sorrow is in my heart, that many of my children mourn. The great Jesus has looked on all the while the whites were cheating us; and it will remain in his mind; he will make all straight again. Long have I believed his good words: and as long as I live, I will pray to him. He is my good Saviour—my blind eyes he will open. I shall see him. Children, his way is a good way.

“Children! some have said, your chiefs signed papers of white men that sold our fires. Your chiefs signed no papers; sooner would they let the tomahawk lay them low. We know one of our men was hired by white men to tell our men this, and will now *tell* you so himself. Papers are wicked things; take care, sign none of them but such as our minister reads to us. He is straight. You now see his tears running like ours.

“Father, you are our minister; dry up your tears. We know if your arm could, it would help us. We know wicked men speak ill of you for our sakes. You suffer with us. But you are Jesus’ servant, and he will love you no less for loving Indians. Children, our two messengers will run and carry our sorrows to the great *council fire* toward the setting sun. Run, my children, and tell our words. Give health to all the chiefs assembled round the great fire. And may Jesus the great Saviour bring you back safe.”

While the chief was delivering this, the tears ran copiously from his blind eyes, as well as from those

of all who heard him. This aged chief, at his death, requested to be buried by Mr. Kirkland, whom he loved, that he might, as he expressed it, "Go up with him at the great resurrection." Not long before, he said to a friend who called on him, "I am an aged hemlock. The winds of a hundred winters have whistled through my branches. I am dead at the top. The generation to which I belonged have run away, and left me; why I live, the Great Good Spirit only knows. Pray to my Jesus that I may have patience to wait my appointed time to die."*

In closing this article we must not pass over the names of *Horton, Parks, Occom and Blackburn*.

Mr. Horton laboured on Long Island under the patronage of the Society in Scotland for Propagating Christian Knowledge; and, in the course of two or three years, baptized thirty five adults, and forty four children. Religion, however, afterwards declined among the Indians, and the mission, which was commenced in 1741, was given up in 1753.

Mr. Parks was sent in 1733, by the commissioners for Indian affairs, to preach to the Narraganset Indians in Rhode Island. No considerable fruit appeared until 1743, when the revival so remarkable in New England, extended to this part of the country. The natives as well as the white men, were affected by it. Within little more than a year, Mr. Parks baptized, and admitted to full communion, upwards of sixty. Their religion was abiding. United with them, in occasional communion, were thirty or forty Mohegan Indians; twenty of the Pequot tribe, and six or seven Neantick. A church still exists among the Narraganset Indians. The remains of the tribe may amount to one hundred and fifty souls; but they are in a degraded state. A native preacher who was with them died, a few years since. A school house has lately

* Recorder. Vol. 1. pp. 60, 130.

been built, and a school established among them by the Society for Propagating the Gospel.

Samson Occom, a Mohegan Indian, was converted to Christianity in 1741, when about seventeen years of age. He was the first educated at More's Indian Charity School, and was ordained over the Indians on Long Island, previously under the care of Mr. Horton. He afterwards left them to engage in a mission among the Oneida Indians. Having continued there about five years, he left the mission for a season; and, with the Rev. Mr. Whitaker, made a voyage to England, to solicit funds for the Indian Charity School. They met with very great success, obtaining in a short time more than 50,000 dollars in England and Scotland.*

On his return from Europe, Mr. Occom resumed his missionary labours; and in 1788 removed with the Indians under his care in the vicinity of Norwich, Connecticut, to the Oneida country, where they settled at a place called Brothertown. These Indians, as they divided their lands so that each individual held his own in fee simple, with the condition, that it should not be sold to the whites, soon obtained a decided superiority over the neighbouring tribes. By the last accounts the Brothertown tribe consists of about 300 persons, all nominal Christians.

Mr. BLACKBURN was appointed in 1803, by the General Assembly of the Presbyterian Church, to a mission among the Cherokee Indians. His principal efforts were directed to the establishing of schools. In 1806 he had under his care two schools, in which were 75 scholars. Their progress was rapid. The effect was happy. By means of the schools and other efforts to introduce Christian knowledge, and the arts of civilized life, the Cherokee nation were much elevated, at least, in the scale of rational beings. But we are sorry to add, when this active missionary had enlarged his plans to the magnitude of the object, he failed for want of support. It seems that the General Assembly

* Brown's His. Prop. Christianity.

approved his plans, and were willing to do what was in their power towards carrying them into execution; but the public did not feel the subject; and Mr. Blackburn after having impaired his constitution, and we believe his estate, was obliged to retire from the field with the melancholy satisfaction of having had it in his "heart to build a house for the Lord."

It should here be mentioned that the General Assembly of the Presbyterian Church, besides the mission to the Cherokees, have made some exertions among the Wyandot Indians on the Sandusky. Their missionary, Mr. Badger, laboured two or three years with some success. He was supported in part by the Massachusetts Missionary Society. The mission has been conducted by the Synod of Pittsburg. The last account from it mentions "There have been several hopeful converts to Christianity." It should also be observed that the Society for Propagating the Gospel among the Indians and others in North America, instituted at Boston in 1787, has done much to aid the latter missions which have been mentioned. They assisted in the support of Mr. Mayhew, Mr. Sergeant and Mr. Hawley; and for some years employed a missionary among the Narraganset Indians. The New York Missionary Society, also, have done something among the Tuscaroras and the Senecas near Niagara.

From this brief view of the missions in North America, it will readily be seen, that though they have been temporary in their duration, and effects, yet that probably no missions among the heathen in any part of the globe, have produced a quicker harvest, or one more abundant in proportion to the means employed. How different from what is sometimes said, "The Indian cannot be converted." We appeal to facts; *the Indian has been converted.*

PART IV.

PROPAGATION OF CHRISTIANITY BY THE DANES.

CHAPTER I.

TRANQUEBAR.

Ziegenbalg and Plutschö—Opposed by their countrymen—Joined by Grundler—Patronized by Society for Promoting Christian Knowledge—Ziegenbalg visits Europe—Death—Mr. Schultze—SWARTZ—Singular Letter—Native Preachers—Converts persecuted—Mr. Swartz's Labours—Influence with the Natives—Credit with the Rajah—His death—Other Missionaries—State of the mission in 1799—Success of Mr. Gericke—Embarrassment of the mission—Schools of Dr. John—Present State of the mission—Whole number of Converts.

IN 1705 Frederick IV. king of Denmark, upon motion of his chaplain, resolved on sending missionaries to Tranquebar in the East Indies. He made application to the Professors of Divinity at Halle, to furnish suitable men. Bartholomew Ziegenbalg and Henry Plutschö were designated. They embarked at Copenhagen November 29, 1705, and after many hardships arrived at Tranquebar in July.*

* It is judged unnecessary, generally, to quote the authorities under this head. The leading facts are found, in several publications, especially Lord's History of Missions, and Brown's History of the Propagation of Christianity. The latter was drawn, in part, from "Niecampii Historie Missionis Evangelicæ Orientale;" but both principally from the "Christian Observer."

Their prospects were far from flattering. The undertaking was new. Its difficulties, its trials, its dangers, were just what imagination made them. Nor were the missionaries aided in this wild and untrodden path, by their countrymen settled on the coast. On the contrary, the conduct of the traders here, as in many other places, brought a scandal on the Christian name. "Every one pretends," say the missionaries, "that he cannot serve God as well in these parts as in his own country; and so they think they had rather put it off till they come home again." When the heathen, therefore, were convinced by argument of the truth of Christianity, they lost their conviction by looking at the dissoluteness, and avarice, of its professors.

The missionaries, however, commenced their labours. They at first instructed a few well disposed Germans, who resorted to their house. Soon, by request of the Governor, they began to preach in the Danish church. But their principal efforts were of course directed to the Heathen. They made some attempts to establish schools. These succeeded to considerable extent; the missionaries supporting many of the children. They soon had five schools under their direction.

At every step, however, they were opposed and thwarted, by their countrymen. Even the Governor, in opposition to his instructions from the King, harassed them. They likewise had trials from another source. The first subsidy, of two thousand Imperial pieces, sent to them from Europe, was lost on the coast. With an establishment already expensive, they had no means of support. But Providence enabled them to borrow for a time; and just as they were brought to the last extremity, a ship arrived with supplies. Express orders likewise came from his Majesty to the Governor, requiring him to aid the missionaries. The King, indeed, showed his determination to support the mission by assigning two thousand Imperial pieces, annually, for its benefit.

With the ship, arrived Mr. Grundler and two other fellow labourers. They were welcomed with great joy. The missionaries had before this made great proficiency in the language. Indeed, at the end of eight months from the time of commencing it, Mr. Ziegenbalg was able to read and even to write it with some facility. By the help of a Malabar teacher, he made, in little more than a year, a translation of the four Gospels, of a catechism, and a few sermons. Some hopeful conversions had taken place. The missionaries baptized five Heathen a few months after their arrival, and about nine months later, the number was increased to sixty three.* At this time, likewise, they had a church built which was consecrated amidst a vast concourse of Heathens, Mahometans and Christians. They were devoted to their work. "We cannot express," say they, "what a tender love we bear our new planted congregation. Nay, our love is arrived to that degree, and our forwardness to serve this nation is come to that pitch, that we are resolved to live and die with them, though according to the tenor of our engagement, we might have liberty to return to Denmark after a stay of three or five years in the country."

In 1710 the mission, which languished for want of support, was aided by the Society for Promoting Christian Knowledge, formed in England, nine years before. This Society sent out a sum of money, and a printing establishment, with Mr. Finck, a printer, to superintend it. The ship, however, was taken on the passage; and though the press and types finally reached Tranquebar, Mr. Finck did not. He died of a fever, at the Cape of Good Hope. The press proved a great acquisition.

Towards the close of 1714, Ziegenbalg left India to visit Europe. The reasons, as mentioned by himself, were the hindrances they had met with in their work,

* It is to be remembered, in our account of this mission, that the Lutheran Church is less strict, as to the qualifications for baptism, than the Calvinistic.

and a desire "to see such obstacles removed as had hitherto been in the way, and obstructed the conversion of the heathen, so happily begun." His departure was lamented. "Every one of our young and old men," says he, "have wet even my feet with their tears; and would not consent to my departure till I had solemnly engaged my word, that, with God's leave, I would most certainly return to India."

Ziegenbalg, on his arrival in Europe, was received most graciously by the king of Denmark; and loaded with presents, by the Royal Family, and other friends of the mission. A mission College was formed by the king at Copenhagen for the purpose of facilitating and extending the work. From Copenhagen, Ziegenbalg went to Saxony. He was treated on the way with much attention and respect by all ranks of people. The Duke of Wirtemberg ordered a contribution to be made for the mission throughout his dominions. While he remained in Germany, Ziegenbalg entered into the marriage state. He afterwards went to England, where he was honoured with an audience by his Majesty George I, and other members of the Royal Family. He attended a sitting of the Bishops in the Society for Promoting Christian Knowledge; and was promised their continued patronage and support.

Having accomplished the object of his visit, even beyond his expectation, this zealous missionary returned to his labours among the Heathen, after an absence of about two years. During his absence, the translation of the New Testament, which he had before completed, was printed by his fellow labourers. In other respects, the mission had prospered under the direction of Mr. Grundler.

The missionaries soon instituted a seminary for qualifying school masters and catechists. The plan succeeded. Four Tamulian youths were early brought forward as assistants. The printing press was in constant operation, as the establishment included a type foundry, and paper mill. It became a powerful en-

gine in their hands. But in the midst of their usefulness, the two most active missionaries were removed by death. Ziegenbalg first, in 1719, and Grundler in little more than a year after. This repeated blow gave a most severe shock to the mission, and threatened its ruin. Before the death of Grundler, however, Mr. Schultze, and two other missionaries were arrived.

Mr. Schultze showed himself not unworthy of his predecessors. His first work was to finish the translation of the Old Testament, which Ziegenbalg had brought down only to the book of Ruth. This he did in about two years. His next object was to enlarge the borders of the mission. With this view he established himself in Madras. Here he soon formed a church, which in 1728 embraced seventeen members, and the following year was augmented by no less than one hundred and forty; some of whom were previously Roman Catholics. This station was taken under the special care of the Society for Promoting Christian Knowledge.

In the mean time some light was penetrating the kingdom of Tanjore. A young Roman Catholic, named Rajanaikan, hearing of the missionaries, wrote to them, and received some books. He became convinced of the truth, and influenced by him, a Catechist in the Romish Church sent his son Sattianaden to Tranquebar for books. Both father and son embraced the Protestant faith; and the latter, soon after, conducted several converts to the missionaries for baptism. These events raised a severe storm of persecution from the Roman Catholics, in which the father of Sattianaden lost his life, and Rajanaikan escaped by a special providence. But the tumult only excited the more inquiry, and of course favoured the progress of truth. Sattianaden was appointed Catechist in Tanjore.

In 1743 Mr. Schultze, having laboured in India with great diligence and zeal twenty four years, returned to Europe. After his return, however, he continued to exert himself in various ways, as his health admitted, to promote the mission. It continued to flourish. In

1747 the number of baptized, including children, amounted to 8,056 of whom 5,235 were still alive. There were ten missionaries in the field. Several buildings had been finished for the schools at an expense of 8,372 dollars.

We have now come to an important era in the mission. In 1750 Mr. Swartz, who may be called *the modern Paul*, arrived at Tranquebar. He was accompanied by two fellow labourers. One of them, Hutteman, was stationed at Cuddalore. He laboured with success. Among other instances of conversion, was one of a Pandaram, named Aranasalem, a priest of the highest cast, of a sound judgment and great learning. Upon his making a profession of Christianity he received the following letter from a college of Pandarams in the kingdom of Tanjore.

"The grace of Siwen, the creator, redeemer, and destroyer, be effectual in the soul of Aranasalem. If you inquire into the reasons of our writing this letter to you, know then; You were on a journey to the holy place of Cashy, and behold, by the cunning fraud of that arch enemy the Devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go at Cuddalore to the low and base nation of Franks and Europeans, who are no better than the Pariars,* and that, to hear and to be instructed in their despicable religion. Oh! into what amazement were we thrown on hearing this! The moment we heard it, we met in the divine presence of the head of the sacred college of Pandarams, and consulted on this event. Indeed we are sunk in an ocean of sorrow. It is needless to write many words on the subject to a man of your understanding. Did you belong to the cursed populace, many words might be necessary. Remember, Aranasalem, your change is like a king turning pariar. What have you wanted among us? Had you not honour and subsistence sufficient? It is inconceivable what could induce you to bring such a stain on the

* The lowest cast of the Hindoos; or rather outcasts.

character of a Pandaram. You associate yourself to the basest people, who eat the flesh of cows and bullocks. Can any wisdom be among them. The moment you receive this letter, return again to this place. May Siwen give you understanding."

About this time one of the missionaries was sent to Bengal, and stationed at Calcutta. The station was maintained a great number of years, but with little success.

As to Mr. Swartz himself, though his labours were most abundant, so retiring was his disposition, so averse was he to display, that he transmitted few accounts of his labours; and little, except in the gross, is known concerning them. It seems that having been with his colleagues some years at Tranquebar, he proceeded to Trichinopoly, and formed a station under the patronage of the Society for Promoting Christian Knowledge. A church was immediately built principally through the exertions of Col. Wodd, a gallant officer, and warm friend of Mr. Swartz. Some native teachers were ordained. With these, Mr. Swartz took unwearied pains. When practicable, he assembled them every day for instruction; teaching them how to bear with their perverse countrymen, and how in mildness to win them to Christ. In the morning he united with them in devotion and counsel, in the evening, he heard their account of the day, and asked the blessing of God on their labours. Many of them became highly useful. Sattianaden, who has been already mentioned, preached the Gospel with great eloquence and success, until his death, two or three years since.

Neither the experience of Mr. Swartz, however, nor that of any succeeding missionaries to India, will justify entire dependance on native teachers. They are useful, like many hired labourers, when a master workman is at the head; but they are incapable, through want of energy, to devise and execute plans themselves. They are never freed entirely from early habits; and they rarely obtain the compass and strength of mind

necessary to great undertakings. If they are Christians, they are Hindoos, and have their national, characteristic debility, both of body and mind. They may have superior advantages for local knowledge, but these are more than counterbalanced by their want of influence, which is entirely lost, even with their friends, on their renouncing cast.

Mr. Swartz had early fruit, in the conversion of many Heathen. Among these he mentions a young man of high cast. He deliberated more than three years, whether to embrace Christianity. His numerous relatives were the obstacle. At length he yielded to his convictions. The Heathen immediately shunned and reviled him; but he patiently endured their persecutions. His countrymen perceiving they could not depress his spirits, acknowledged they had done wrong, and even asked him to instruct them in Christianity.

In a village not far from Mr. Swartz's residence, a whole family embraced the truth. The village was instantly in a ferment, refusing them a share in the most common acts of kindness, and even forbidding them to walk in the public road. But as they suffered all this persecution with humility, and with some degree of cheerfulness, these brutal Heathen became ashamed of their conduct.

In 1777, Mr. Swartz was joined at Trichinopoly by Mr. Pohle, who continues to this day his pious and able successor. About the same time Mr. Swartz obtained leave from the governor, at Madras, to erect a church at Tanjore for the use of the garrison. He likewise extended himself to the natives. By the savings of a small salary, personal presents, and some donations for this object, he succeeded in erecting a church for their special use. He remarks in a letter "As to the Malabar church which I have been building in the suburbs, Gen. Munro encouraged me, by giving me fifty pagodas, but when I found that the stones, which I needed for the foundation cost twenty five pagodas, without chunam I thought I should soon have to stop my mill

for want of water. But the Rajah having given me some golden clothes from the time of Lord Pigot's arrival, when the General was here, I took them to the merchants, who, to my most agreeable surprise, valued them at one hundred and thirty six pagodas, so that I could prosecute my plan without interruption." This is a specimen of his disinterested generosity.

He was useful to his own countrymen, and to the natives, in their temporal concerns. At one time he performed an embassy for the East India Company to Hyder Aly, which no other person dared to undertake. He, however, could perform it without danger; for this Hindoo prince, in the midst of a bloody and vindictive war, sent orders to his officers, that "they should suffer the venerable Swartz to pass unmolested; and not only so, but shew him respect and kindness." When war and famine raged in the Peninsula, Mr. Swartz, by procuring rice while it was low, and afterwards distributing it to the famishing inhabitants lying about in the roads, saved great numbers from actual starvation.*

Tanjore was besieged. The garrison, perishing with hunger, dropped down as dead men. The streets were even lined with corpses every morning. The country people, who at this time had provisions, refused to bring them into the fort because they had formerly been deprived of their pay. The Rajah used his influence with them in vain. At last he called on Swartz, who, by giving his personal promise of payment, prevailed on them to bring in corn during the night. This saved that important fortress.

His influence with the natives was astonishing. A thieving tribe called Collaries, who were in the habit of making night excursions for robbery, were induced by him to leave off their practices, and attend to the cultivation of their land, so that the part of the country they inhabited soon became safe to the traveller. The people, at a certain time, had forsaken their lands on account of oppression. They refused to labour, be-

* Miss. Reg. Vol. I. p. 208.

cause their produce was immediately wrested from them by violence. Famine seemed the inevitable consequence. The Rajah used his influence to induce their return, promising them justice. But they would not trust him. Mr. Swartz wrote to them, making the same promises. All immediately came back, and among the first were the Collaries just mentioned. Seven thousand men returned to their land in one day.*

The confidence of the heathen princes in Mr. Swartz was not less than that of their subjects. The Rajah of Tanjore frequently consulted him on affairs of the greatest moment; and on his death bed desired him to take charge of his son, the present Rajah. This honour Mr. Swartz declined. To this son, however, he was a faithful counsellor, and from him he received many tokens of favour. At the death of Mr. Swartz the Rajah mourned as for a father, and was greatly affected by his dying charge. He was present at his funeral, shed a flood of tears over the corpse, and covered it with a gold cloth. Afterwards he erected a monument to his memory. Dr. Buchannan, on his visit to the Rajah in 1806, was conducted by him to the grand Saloon adorned by the portraits of his ancestors, and led immediately to that of Swartz. "I smiled," says the Dr., "to see Swartz's picture among these Hindoo kings; and thought with myself, that there are many who would think such a combination scarcely possible."

The impression made on the mind of the prince was salutary in its effects. Having raised a very extensive and costly building, for the benefit of travellers and Bramins; and connected with it a large establishment, for the maintenance and education of Hindoo children, his tender regard for the memory of Mr. Swartz induced him to add, in a neighbouring village, a charitable institution for the maintenance and education of fifty poor christian children. Thirty indigent Christians are likewise fed and clothed there; and at

* Miss. Reg. V. I. p. 247.

another place fifty poor, lame, blind, and other objects of charity, belonging to the mission, are entirely supported by his bounteous hand; besides numerous other poor of all religions. He likewise permits his christian servants, both civil and military, to attend Divine worship on the Sabbath.

These instances are given to show that a missionary of integrity and ability may be highly useful, aside from his direct object; and that when he acts in character, he commands the respect even of the heathen.

In the business more immediately connected with his mission, Mr. S. conferred vast benefit on the country, by the establishment of schools for European and native youths. Several children he supported at his own expense. On a piece of ground given him by the Rajah, about two miles east of Tanjore, he built a house for his own residence; and made it an Orphan Asylum. Here he spent a great part of the last twenty years of his life, in the religious instruction of children.

To these however he was by no means confined, as he continued his ministerial labours to the last. He preached, even in the closing months of his life, every Sabbath in the English and Tamulian languages, and on Wednesdays in the Portuguese, or German. His health was good, until two or three months before his decease. Then he suffered; but without a murmuring word. He died, after exhibiting an interesting example of christian faith, and hope, and joy, February 13, 1798, surrounded by weeping friends, both missionaries and natives.

His age was seventy two. He had spent forty eight years as a missionary in India. He could not say "I have laboured in vain." It has been stated, perhaps on good authority, that he calculated, some time before his death, two thousand had been, by his means, savingly converted to the faith of the Gospel. At any rate, his success was uncommon. It could not well be otherwise. One of the Danish converts, speaking of

this illustrious man, said, "Mr. Swartz was full of love to Christ. He used to preach of the love of the Redeemer till he wept, and then his hearers soon became Christians."*

I have thus been as particular in the account of Mr. Swartz, as my means of information and my limits would allow, because his history is, for the time, the history of the mission. There were indeed other useful labourers in the field. Mr. Gericke, the steady friend and admirer of Mr. Swartz for more than thirty years, was an apostolic man. His principal station was at Cuddalore. He survived Mr. Swartz. Besides him, were Mr. Pohle at Trichinopoly, who has been mentioned, and Mr. Kolhoff, the pupil and assistant of Mr. Swartz, at Tanjore; both of whom were worthy of their venerable colleague. There were several other missionaries; and besides the stations mentioned were Negapatam and Palamcotta. We have no details concerning them. Of their union and devotedness, however, we have pleasing proof. "It was their great joy," to use their own words, "that they were all of one heart, and one soul; assisting one another in their work, giving to and receiving from one another, advice; mutually sharing in sorrows and joys; receiving and giving thanks for one another's gifts; and praying for one another. Often deeply wounded, sometimes by the inefficacy of their well meant endeavours; and at other times by sad disappointments respecting individuals—however, they are comforted again, and comfort one another." Such men must have success. When did the Lord Jesus add daily to the Church such as should be saved? When the primitive disciples exhibited the spirit which these brethren appear to have so deeply imbibed. When "*all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all as every man had need; and they continuing daily with one accord in the temple and breaking bread from house to house, did eat*

* Baptist Periodical Accounts, V. II. p. 183.

their meat with gladness and singleness of heart, praising God, and having favour with all the people."

That some idea may be formed of the state of the mission at this time, 1799, it is proper to mention, that in the Tanjore country alone there were eight congregations attended by native catechists and teachers. The number baptized at Tanjore during the year, was one hundred and ninety, of whom one hundred and forty five were adult heathen, and twenty five converts from popery. The number at Trichinopoly, the same year, was forty one.—At Madras, in the Malabar congregation, twenty six children, nine adults, and three converts from popery.—At five other stations, seventy two children and seven adults.—At Tranquebar the following year, twenty one heathen were baptized, as also one hundred and sixty one children, born in the congregation. The number of communicants was eleven hundred and fifteen. Who then will say that missions to the heathen have had no success!

In 1802, Mr. Gericke visited the Southern Provinces, collecting and comforting the poor converts. When he came near the extremity of the Peninsula, he found whole villages of Pagans anxiously waiting his arrival, to be farther instructed and baptized. They had learned something of the Gospel from the catechists and native Christians. They had learned the catechism. When they heard of Mr. Gericke's arrival, they broke their idols to pieces, and converted the pagan temples into christian churches, in which he instructed and baptized them. He afterwards formed them into regular congregations, appointing catechists, school masters, and elders. These examples awakened the whole country; so that when he was about to leave it, the inhabitants of many other villages, sent messages to him, requesting him to perform among them the same good work. He could not remain, but recommended them to the native teachers. In the course of his journey he baptized 1300 persons; and after he left, the teachers

formed eighteen congregations, and baptized 2700 individuals; making in all four thousand subjects.

Were these real converts, the instance hardly has a parallel; but there is much reason to fear they had even little *knowledge* of Christianity, and much less of its *spirit*. The conduct of Mr. Gericke in this particular, high as his character stands in other respects, is certainly reprehensible. Such kind of conversions are too much like what were made by the Roman Catholics. We are not to consider them as a specimen of those generally attached to the Tranquebar mission. The missionaries *usually* baptized none who had not remained some time under instruction, and whose lives corresponded with their profession.

Soon after his return from this tour, Mr. Gericke rested from his labours. His death was severely felt. He was much beloved by every one on account of his mild and humble character; and to many—to all the distressed, he was a benefactor. To the mission, he was a father in every sense. He supported it in a considerable degree, supplying from his own funds the wants of his colleagues, besides maintaining many native teachers. At his death, the drying up of these sources, though he left all his property to the mission, was a distressing event. An appeal was made, however, to the friends of missions in England, who justly felt, it would be an opprobrium if that sum could not be raised from the Christian public, which an individual, not rich, had devoted from his own income, and they exerted themselves to supply the deficiency.

In 1806, Dr. Buchanan visited all the churches on the Peninsula. He found them generally prosperous, except that they languished, as they have always done, for want of support. The missionaries were obliged to maintain the establishments, principally, themselves. The cry of the Churches was, send us help—send us Bibles, send us missionaries! Even the Collaries, or robbers, who have been mentioned, joined in the petition. "Passing through the woods," says Dr. Ba-

chanan, "inhabited by these thieves, now humanized by Christianity, they followed me on the road, stating their destitute condition, in regard to religious instruction. They were *clamorous* for Bibles. They supplicated for teachers. We do not want bread or money from you, said they, but we want the word of God." The missionaries stated there were upwards of 10,000 Protestant Christians, belonging to the Tanjore and Tinnavelly districts alone, who had not among them one complete copy of the Bible; and that not one Christian, perhaps in a hundred, had even the New Testament.*

Since that time, the mission has received essential aid from Europe, but by no means adequate to its necessities. The stations at Trichinopoly and Madras (or rather Vepery, near Madras,) which grew out of the Tranquebar mission, we have already stated to be under the special patronage of the Society for promoting Christian Knowledge. The same is true of those at Tanjore and Cuddalore. They have not however been liberally supported.

The excellent Mr. Kolhoff at Tanjore has been obliged to contribute more than a *thousand dollars annually*, from his private purse, to supply the wants of his colleagues in the different establishments. The mission at Tranquebar, which still looks for support to the Royal Danish College, has been still more embarrassed. The late Dr. John, who laboured at this station more than forty years, suffered every perplexity for want of funds. He attempted the establishment of *free schools*, on an extensive plan. He published a pamphlet on the subject. It was read, and admired; but it brought him no *solid* patronage. He was forced to begin on his own risk. A few poor protestant children were first collected. To these were soon added Catholics and pagans. A second school was opened, and a third, until the different schools embraced sever-

* Buchanan's Researches p. 139; 3d. edit.

ral hundred heathen children.* These establishments the missionary supported, principally, by retrenchments from his own living; and they must have been dissolved, especially on the lamented death of Dr. John, in 1813, had not the Church Missionary Society generously taken them under their patronage. This Society voted, in 1814, the sum of 1000*l.* to these schools, and have since considered them as their charge.

But either because this aid was insufficient, or had not been received, the Bishop of Calcutta states when on his visitation in 1816, that, before his arrival at Tranquebar, accounts reached him of the distresses of the Danish mission. "It had contracted debts for the payment of

* It may be interesting to give some account of these schools, which promise immense good to India. The plan combines the systems of Dr. Bell and Mr. Lancaster. In the schools for Christians and heathen, the children assemble at eight in the morning, when a prayer is offered, accompanied by one or two psalms, the children repeating. The lessons of the preceding evening in the Testament and Psalter, are then recited, and a spelling exercise attended. From ten to eleven they read the English, and from eleven to twelve, the Tamul Testament. Then arithmetic half an hour, and the school concludes by repeating the Lord's Prayer.

They come together at three in the afternoon, when they write in Tamul and English till five—learn their lessons and declaim until six, when they close by repeating two or three psalms, the ten commandments, the Lord's Prayer, with

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

This, and "The Grace of our Lord Jesus Christ," all the children in the school repeat with one voice. Then the Christian children sing a few verses of a Tamul hymn, and afterwards a Christian song set to a Tamul tune is sung by all, both Christian and heathen, with great enthusiasm.

The schools where *all the children are heathen*, begin and conclude with a song of prayer and praise to God Almighty. In these likewise they read the New Testament, Psalter, and Proverbs of Solomon, as well as small portions of their own moral poets, of which and the Holy Scripture they commit select parts to memory.

It is to be remembered that all this is done under the direction of teachers, who are *professed heathen*. Surely they are destroying their own idolatry. *Miss. Reg. Vol. II. p. 418.*

which the creditors were urgent, and which it could liquidate only by the sale of property essential to carrying on its designs. More than one hundred children were dismissed from school, for want of means to support the teachers."

The bishop, affected by the state of the mission, generously made use of authority given him by the Society for Promoting Christian Knowledge; and advanced such aid as probably saved the station from destruction; and gladdened the hearts of many parents whose children immediately returned to the schools.*

The following table exhibits the several stations as they now are.

<i>Stations.</i>	<i>Missionaries.</i>	<i>Communicants.</i>
Tranquebar, 1705.	Augustus Cæmmerer Schreivogel Savarayen, <i>Country Priest.</i>	489
Vepery, near Madras, 1727.	Charles W. Pæzold	284
Tanjore, 1766.	John Caspar Kolkoff Adeykayalan Nanaperagason Abraham	} <i>Country Priests.</i> 757
Trichinopoly, 1766.	Christian Pohle	
		289

The station at Cuddalore has been abandoned, on account of some irregularities of the missionary, Mr. Holzberg, for which he was dismissed from the service of the Society. It seems, however, by the last accounts, there is some prospect of his being restored. The Provincial schools, established by Mr. Swartz, in

* Miss. Reg Vol. v. p. 464.

several parts of the Tanjore country, continue to flourish under the patronage of Government, and the Rajah of Tanjore. At the other stations some attention is paid to schools, but they are not numerous, except at Tranquebar. These are now committed, by the Church Missionary Society, to the care of Rev. Mr. Schnarre rane, who was sent out to this field with Mr. Rhenius, in 1814. There were by the last accounts 5 English and Tamul, 8 Tamul, and 9 *free* schools, for the lowest cast, or Pariars. To all these, since their establishment, in 1810, there had, in 1816, been admitted 2410 children, of whom about two thirds were heathen and a few Roman Catholics. There remained under instruction eight hundred and seventy five.* Strange as it may seem even the Brahmins generally countenance these schools.

As to the whole number of converts, since the commencement of the Tranquebar mission, accounts are various. Seventy years ago they were stated at 18,000, which was obviously too low. Dr. Carey reckons them at 40,000, and Dr. Buchanan in 1805, supposed no less than 80,000 of all casts had been converted to the faith of Christ. As a medium, Dr. Carey's estimate is probably most correct.

* Miss. Reg. for 1815 and 1818.

CHAPTER II.

GREENLAND.

Mr. Egede designs a mission—Meets with various difficulties—Patronized by the king—Arrives in Greenland—Discontent of the colony—Fortitude of Mrs. Egede—Greenland children averse to instruction—Opposition from the Anjekoks—New colony—Ordered home—Mr. Egede remains—Ravages of the small pox—Death of Mrs. Egede—Her character—Mr. Egede returns to Denmark.

GREENLAND, according to the best authorities, was discovered about the middle of the ninth century, and soon after settled by small colonies from Iceland and Norway. After the introduction of Christianity into Norway, it extended, by means of the constant communication kept up with the colonists, into Greenland; so that in the eleventh century the inhabitants were generally Christians. From that time, for three hundred years, they received bishops regularly from Norway. The communication was then interrupted, partly by failure of articles of commerce, and partly by difficulty of navigation, on account of the increasing ice, so that, for a long period of time, Greenland was forgotten. Some part of the country was indeed visited in the sixteenth century, by English navigators, and these discoveries animated the Danes to look for their long lost colony. But after repeated unsuccessful voyages, the attempt was relinquished.*

In 1708, Mr. Hans Egede, who was just settled in the ministry at Vogen, in Norway, began to revolve in his mind the probable situation of his poor countrymen in Greenland. He supposed the colony still in existence, and his fancy presented them destitute of

* Crantz' Hist. of Greenland, Vol. I. pp. 244—272.

Christian instruction, declining into all the horrors of paganism. This produced an ardent desire to rescue them from this ignorance. But how could any thing be accomplished? He was settled with a prospect of usefulness, and had a wife and family to support. He tried to drive away the thoughts which had taken possession of his mind; but this he could not do. At length he concluded to attempt interesting some men of influence on the subject, and addressed a memorial to the bishops of Bergen and of Dronheim. To this he received, from each of the gentlemen, an encouraging answer, warning him, however, of many formidable difficulties. These indeed he already began to find. His friends, learning his designs, thought him mad, and not only used tears and intreaties, but raised an outcry against him. His wife too opposed. He was nearly overcome. But the words of Christ, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me," were brought home with such power to his mind, that he durst not relinquish his object.* His wife soon became favourably disposed, but he had to endure the scoffs and reproaches of a world always ready to condemn what they dare not imitate. Some accused him of ambition, others of cruelty, and many looked on him as a kind of monster in human form; a murderer of his family. He was obliged to draw up a vindication of his designs. All this would have been nothing, had he seen any prospect of attaining his object. But the bishops, to whom he had written, put him off from year to year. At length, tired of delay, he resolved to resign his pastoral charge, and prosecute his memorial in person. On parting with his flock, he was again almost overcome; and his wife, instead of fainting herself, was

* Crantz' Hist. of Greenland, Vol. I. p. 281.

now obliged to animate and strengthen him.* He repaired to Copenhagen and presented his memorial to the College of Missions. It was favorably received. Even his majesty Frederick IV. promised his support. But a voyage to Greenland was so hazardous, the country so inhospitable, that none were found ready to embark in the undertaking. Mr. Egede was ready to give up all hopes. At length he persuaded several gentlemen to raise a capital on shares, partly for mercantile purposes, sufficient for the undertaking on a small scale. His majesty gave him 40l., and appointed him a salary of 60l. per annum. A ship was purchased to carry him and some other settlers to Greenland, and to remain there during the winter. Two other vessels were freighted, one for the whale fishery, the other to bring back accounts from the colony.†

Thus, after a patient struggle of thirteen years, this faithful servant of the Lord began to see a door of entrance opening to the heathen. He embarked with his wife and four children, and a number of settlers, in May 1721, on board the *Hope*. On reaching the Greenland seas, they met with so much stormy weather, and such vast quantities of ice, that the captain, in despair, was almost induced to return. After driving about for three weeks, they spied an opening in the ice, and ventured into it, but soon found themselves encompassed on every side. A storm arose. The ship that was with them struck against the ice, and

* This is one of the many instances, in which females have endured when the stronger sex has yielded. The expediency of attaching females to a mission has by some been doubted; but it will be found in the history of this mission, in which more than almost any other they are exposed to suffering, they were of essential service. The Moravians, whose missions have usually been in the wildest recesses of savage life, *make it a part of their system to marry*. In contemplating the hardships of a missionary life, it must be remembered, that at least for passive fortitude, for patient endurance of suffering, females are by no means inferior to the other sex. They are like the sapling, which bends beneath the storm, and is then erect, while the sturdy oak is laid prostrate on the earth.

† Crantz' *History of Greenland*, Vol. I. p. 284.

sprung a leak. Destruction seemed inevitable. But the wind at length scattered the ice, and in July they came happily to land, at Ball's river.*

At first the natives† were very friendly; but when preparations for building convinced them that the Europeans intended to remain, they left the district through fear, and would not permit the new-comers to approach them. They even set their Angekoks‡ to conjuring them from the country. But when these could not effect their object, it was concluded that Mr. Egede was himself a great and good Angekok, and they began to treat him with respect. He attempted, by every method, to win their confidence, applied himself diligently to the language, and soon instructed them a little in Christianity.

But everything was unpromising. The trade amounted to little or nothing. Even the necessary subsistence of the settlers began to fail. Imagining the

* Crantz' Hist. Greenland, Vol. I. p. 286.

† The Danish colony, to discover which Mr. Egede was first excited, has never, as my readers doubtless know, been discovered.

‡ These are principally jugglers, who, by abandoning society for a time, emaciating their bodies with fasting, and initiating themselves, by various ways, into the black art, obtain the reputation of having a familiar spirit, who conducts them, whenever necessary, to heaven or to hell. To the former place, which is in the bowels of the earth, he goes to obtain communications from Tongarsuk, the great spirit, about the weather, the cure of diseases, or any future events. To the other, the residence of a female malignant spirit, under the sea, he must resort in any time of distress, but especially when it is poor fishing; as the Greenlanders suppose this infernal Proserpine has a magic power by which she detains captive all the animals of the ocean. The object of the Angekok, in his journey, is to break the spell. But this is a dangerous undertaking. By the help of his familiar spirit, he must pass a horrible abyss, over which a small wheel, smooth as ice, turns with great velocity, and then pass along a rope stretched over the waters, to the palace of the fury. The instant she spies the intruding visitants, she shakes herself, and foaming with wrath, attempts to set fire to the wing of some sea fowl. Could she effect this, the Angekok would be suffocated by the poisonous stench. But before she can emit the hellish effluvia, they seize her, drag her about by the hair, and despoil her of her spells, then the seals and fish directly ascend to the surface of the ocean. *Crantz' Hist. of Greenland*, Vol. I. pp. 206—207.

Greenlanders' fishing and hunting much better than it was, they had brought out but little flesh, and their storeship did not arrive in season. The people murmured against the missionary, as the children of Israel did against Moses. They even determined to return in the ship that wintered with them. Mr. Egede was involved in great perplexity. He could not desert a post which he had obtained by so many years' labour; and yet, to stay alone with his wife and four small children, to see them perish, he could not endure the thought. At length he persuaded the people to wait until some time in June for the arrival of the ship, and then if they were resolved to go, to leave some of their provisions. But the ship delayed. Mr. Egede was obliged to embrace the heart cutting resolution of returning in the vessel which brought him. His wife now showed her constancy. She would permit nothing to be packed up, and reprimanded the people when they began to destroy their habitations. She told them they took unnecessary trouble, the ship would certainly arrive. They laughed her to scorn. But contrary to all expectation it did arrive, on the 27th of June. Mr. Egede received encouraging accounts. The merchants resolved to continue the traffic, though it was bad. The College of Missions made known the resolution of the king to support the mission, and that for this purpose he had even laid an assessment on his people.*

Mr. Egede, encouraged by these things, gave himself with new energy to his work. In the course of the next year he made some attempt to instruct the Greenland children. They were at first willing to learn, as they had a fish-hook or some such article for every letter; but they soon grew weary, and knew not of what use it was to sit all day saying A, B, C. They thought the missionary and the factor, idle, worthless men, who did nothing but look in a book or scrawl on paper with a feather, whereas the Greenlanders were

* Grantz' Hist. Greenland, Vol. I. p. 289.

brave men, they could hunt seals, shoot birds, and catch fish.*

In the summer of 1723, Mr. Albert Voss arrived in Greenland as an assistant to Mr. Egede. By this time the latter had made some translations, relative to the creation of the world, the fall of man, the plan of redemption, the resurrection of the dead, and the day of judgment. To these the natives listened for a time, but when the same topics were repeated, they wanted something new, pretending that what *had* been told them they believed already. Sometimes they even became troublesome, especially when the weather was bad, for they ascribed this to the reading and praying of the missionaries, telling them the air was irritated by these exercises.

The Angekoks called the missionaries *liars*. They had themselves been to heaven and saw no traces of Jesus Christ, neither was the firmament so out of repair as to be in danger of falling, and destroying the world.† When the people were exhorted to pray, they would answer "We do pray, but it signifies nothing." When told they should ask spiritual blessings, their reply was, "We neither understand nor desire them; we want nothing but healthy bodies, and seals to eat—the Angekoks can procure them." If told of the imposition of the Angekoks, that they had not seen heaven or hell, the question was asked, "have you seen the God of whom you speak so much?"‡ These things shew the extreme difficulty of the work in which our missionaries were engaged.

The mission proceeded much in this way the four

* Crantz' Hist. Greenland, Vol. I. p. 290.

Note. The Greenlanders were at first so frightened by the "speaking paper," that they did not dare to carry a letter, or to touch a book. They thought it must be by conjuration that one man could tell the thoughts of another by a few black scrawls on white paper. Crantz' Hist. of Greenland, Vol. I. p. 130.

† Crantz' Hist. of Greenland, Vol. I. p. 297.

‡ Crantz' Hist. Greenland, Vol. I. p. 299.

following years, except that, at one time, the whole settlement was near being destroyed by a conspiracy of the savages, and at another there was a prospect of starvation, through the supposed loss of the store-ship.* The only success which cheered the missionaries, was the baptism of some children.

In 1727, the company at Bergen, altogether discouraged with the unprofitableness of the trade, resolved to abandon it. His majesty however continued to support the mission, and as Mr. Voss was obliged to leave the country on account of feeble health, two other missionaries were sent to supply his place. This was not all. Four or five ships, one of which was a man of war, came out with materials for erecting a new colony, and a fortress, and brought, together with cannon and ammunition, a garrison of soldiers under the command of Major Paars as Governor. They were accompanied by a considerable number of artificers, as masons, smiths, and carpenters. They had however scarcely landed and settled themselves, when a most dreadful disorder broke out among them, of which they died in great numbers. Those who survived, when they found that Greenland was no Canaan, grew discontented, and at length became so mutinous, that the lives of the Governor and Mr. Egede were in great danger, and they were obliged to keep a guard for some time around their persons.†

The new colony did not prosper, and the death of Frederick IV. in 1730, threatened to annihilate the whole establishment. His successor Christian VI., thinking there was no probability that the continued expense would ever be reimbursed, and seeing little progress made in the conversion of the natives, ordered that both the colonies should be abandoned, and all the settlers brought home.‡ This mandate was like

* Crantz' Hist. Greenland, Vol. I. p. 304.

† Crantz' Hist. Greenland, Vol. I. p. 303.

‡ Crantz' Hist. Greenland, Vol. I. p. 311.

the warrant of death to poor Mr. Egede. It was indeed left to his choice whether to go or remain; and in the latter case he was allowed to retain as many people as were willing to stay, with the express understanding that they were to expect no further assistance from government. Should he then relinquish an undertaking in which he had engaged against both the opposition of friends and the ridicule of enemies? In which he had worn out his constitution by ten years hardship? Should he abandon one hundred and fifty children whom he had baptized with the expectation of being able to instruct them in Christianity—abandon them to paganism?—This, it may be well conceived, was trying.

Providentially the ship was not large enough to carry home all the property of the colonies, and as it would be lost if left behind, Mr. Egede prevailed on the officers to leave ten men with him, promising to indemnify the captain if he sustained any loss by this arrangement, and agreeing to carry on the trade at his own risk, by the agency of his second son. If no ship could be sent out the following year, which he earnestly requested, he would send home the merchandize and property by foreign vessels. This faithful follower of Christ, worn out by a continued series of labour, vexation, and anxiety, and borne down by a disorder of the breast, which lay heavily upon him, now beheld the officers, settlers, and his missionary colleague, depart, leaving him with a few sailors, in a cold, inhospitable country, suspended for a whole year, between the hope of assistance and the fear of being entirely abandoned.*

But the master whom he served, did not desert him. He inclined the heart of the king to send him some supplies the following year, and had in the mean time given so much success to the trade, that it nearly covered the expense.

Encouraged by the latter circumstance, the king was

* Crantz' Hist. Greenland, Vol. I. p. 312, 314.

pleased to order that the Greenland trade should be renewed, and the mission supported by a grant of four hundred pounds annually. This was life from the dead. But another distressing trial was at hand. A Greenlanders who went to Europe with the colonists, returned in 1733, infected with the small pox. On the discovery of this, Mr. Egede sent messengers through the country, warning the natives of their danger. But it effected nothing. Those who caught the disorder fled different ways, and as the Greenlanders never refuse to admit a stranger into their houses, it spread with astonishing rapidity. This was the first time it had made its appearance. The inhabitants were altogether ignorant of the proper mode of treatment. It assumed a most malignant form. Few of those who were attacked by it, lived beyond the third day. Some, in despair, stabbed themselves, or plunged into the sea, to put a period to their sufferings.*

Mr. Egede, notwithstanding the feeble state of his own health, went from place to place, sometimes alone, and sometimes in company with the Moravian missionaries who had lately arrived, instructing and comforting the poor dying creatures. In most places he found nothing but empty houses and unburied corpses, some within doors, and some without, lying on the snow. On a certain island they found only one girl and three little brothers, the first sick with the disorder. The father, having first buried all the people in the place, laid himself and his youngest child, who was sick, into a grave, and ordered the girl to cover him with skins and stones, that he might not be devoured by the foxes and ravens. The little girl and her brothers were then to live on a couple of seals, and some dried herring, till they could get to the colony.†

Besides visiting the sick, Mr. Egede, and the Moravian Brethren, received all who came to them, lodged them even in their own chambers, and attended upon

* Crantz' Hist. of Greenland; Vol. 1. p. 334.

† Crantz' Hist. of Greenland, Vol. 1. p. 365.

them when the stench of the sick and dying materially injured their own health. These acts of kindness affected the savages. One who had always derided Mr. Egede, said, before his death, "thou hast done that for us which our own people would not do, for thou hast fed us when we had nothing to eat, thou hast buried our dead, who else would have been devoured by the dogs, foxes, and ravens; thou hast also instructed us in the knowledge of God, and hast told us of a better life." Such are the triumphs of Christianity, such the labour to which a missionary may be called. The disorder continued to rage for more than a year, and the whole country became almost a desolation. All the houses, for thirty leagues north of the settlement, were left empty.*

About the time the small pox disappeared, three ships arrived from Denmark, having on board two missionaries, and Mr. Egede's eldest son, who had been prosecuting his studies at Copenhagen. They brought also materials for founding a new colony. Mr. Egede was disappointed that the reinforcement was so small, and being so much enfeebled both in body and mind, that he could not discharge the duties of a missionary as he had done, he resolved to request leave for returning home. This was readily granted, and was expressed as may be supposed, in very gracious terms. After obtaining it however, he remained a year in the country, on account of his wife, who was taken dangerously ill. She died in the course of a few months. Of her character, her venerable husband has drawn the following short but interesting sketch.

"All the praise and panegyric with which I can crown her name, falls far short of what her piety and Christian virtues deserve. I will not expatiate on her excellencies in domestic life, nor describe what a faithful helpmate she was to me, and what a tender mother to her children; let it suffice to mention, how willing and compliable she was to submit to my will, as soon

* Crantz' Hist. of Greenland, Vol. I. p. 336.

as she got an insight into the resolution I had formed of forsaking my people and native country to repair to Greenland, that I might instruct the ignorant inhabitants in the doctrines of Christianity. For though friends and relations vehemently importuned her, that if she had any regard for her own, for mine, or for our small children's temporal welfare, she should dissuade and withstand me in this project, so absurd and frantic in the eyes of all men; yet, out of love to God and me, she was induced to join heart and hand with me in my undertaking, and like a faithful Sarah to go with her Abraham from her own people and from her father's house, not to some paradise, but to a strange and disagreeable heathen land. And it is known to many, with what patience, nay, with what alacrity, she put her shoulder with mine, to bear her part of the labours and adversities we had to endure; nay how often she comforted and cheered up my mind, when it was disheartened and depressed by such reiterated obstacles and repulses."

Mr. E's grief for the death of his beloved partner, contributed still more to impair his constitution. In addition to this he was attacked by that dreadful disorder, the scurvy. He therefore determined to leave a country where he had spent 15 years of incessant toil, and almost incredible hardship, with little or no success. He preached his farewell sermon from these words, "I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely, my judgment is with the Lord, and my work with my God." What a scene! Surely the heart of a savage must have melted.

Mr. E. sailed from Greenland in 1786. Having arrived in Denmark, he was favoured, by his Majesty, with an interview, in which he expressed his sentiments respecting the best method of prosecuting the mission. The consequence was, that new colonies were established in various places, on the western coast, from the

62d to 71st degree N. lat. ; and missionaries or catechists settled among them.*

"Before the year 1792 there were ten missionaries in Greenland ; but then the number was reduced to five. During the last war, all communication with Denmark was cut off, and at length one missionary alone remained there. This was Saabye, a grandson of Hans Egede. Even he, it seems, is now returned. In some manuscripts of his, published, he gives an unaffected, yet forcible delineation of the feelings of a missionary and his family, during the long and lonely Greenland year. 'They have one bright epoch, for it is a happy time, when the ice is loosened from the rocky coast, and they can expect the arrival of the vessel, which alone reaches them in their solitude. Often deceived by the floating ice-berg forming itself, in mockery, into the shape of the friendly visitant ; at length they see the white sails and the masts, and now she is riding at anchor in the bay.

"By this vessel their wants are supplied. The active and pious housewife busies herself in arranging the stores of the ensuing twelve-month. There are letters, too, from friends and from relations, and books, and newspapers ; and banished as they are, they live again in Denmark, in their 'father land.' These hours of enjoyment soon glide away ; the ship sails ; the missionary and the partner of his toils remain behind, solitary and forsaken. To this season of sadness succeeds the gloom of the polar night. A few days before the 26th of November, Saabye used to climb the high rocks, from whence, at noon, he could just see the sun dimly shining, with a soft and pallid light ; and then the sun sunk, and he bade farewell to the eye of crea-

* C. H. G. V. 1. p. 366.

* Mr. E. was appointed superintendant of the mission, with a salary of £100, and was ordered to establish a seminary of students, and orphans, to whom he should teach the Greenland language, that they might become missionaries, and catechists. During his latter years, he lived in retirement with his daughter, and died Nov. 5, 1758, aged 73.

tion, with heaviness and grief. A dubious twilight continued till the beginning of December, then darkness ruled. The stream, near which Saabye's house was situated, roared beneath the ice; the sea dashed and foamed over the rocks, bursting in foam against his windows; and the dogs filled the air with long continued moans. About the twelfth of January the rays of the rising sun glittered on the rocks."*

The Danish mission to Greenland has, in the end, done much good. Aided by that of the Moravians, it has nearly banished Paganism from the country. Almost all the Greenlanders are baptized; and very few heathen are found, except in Upernavick, the northernmost establishment, and Julianskaab the southernmost one.

* Quarterly Review, Vol. xviii. p. 424.

PART V.

PROPAGATION OF CHRISTIANITY BY THE UNITED BRETHREN.

CHAPTER I.

GREENLAND.

Circumstances that led to the first missions of the Brethren—Two of them set out for Greenland—reach Copenhagen—are patronized by Lord Pless—arrive in Greenland—Distress occasioned by the small-pox—Prospects of the mission dark—Missionaries reduced to famine—Various sufferings—Conversion of one Greenlander—The Brethren change their manner of preaching—Prospects brighten.—Converts are multiplied—Anjekoks oppose.

THE Moravians, or United Brethren, assumed their present distinctive character, and commenced their missionary operations, early in the 18th century. A few families in Moravia, at the head of whom was Christian David, descendants of the ancient Bohemian Church, which before the Reformation maintained the doctrines of the Bible in some purity, and produced two illustrious martyrs, John Huss, and Jerome of Prague, but was now almost annihilated by civil wars, and the most unheard of persecutions, being worn out by suffering, began to look abroad for an asylum in some Protestant country. Having applied to Nicholas Lewis Count Zinzendorff, a German nobleman, who had an estate in Upper Lusatia, they were favourably received by him, and permitted to settle in his domin-

ions. They were joined by many of their brethren, scattered abroad by persecution, and in 1722, founded the celebrated village of Herrnhut. Count Zinzendorf at first zealously attempted to bring these exiles into the bosom of the Lutheran Church, but their arguments proving more powerful than his, he became a convert to their faith. He was soon appointed a president, and consecrated a bishop of the congregation.

The Count, who had early turned his thoughts to the miserable state of the heathen world, being at the coronation of Christian VI. in 1731, saw two Greenland youths, who had been baptized by Mr. Egede. They excited his interest for that miserable people; and he learned with regret, that the mission was to be relinquished. About the same time a negro slave informed the Brethren, that he had a sister on the Island of St. Thomas in the West Indies, who daily prayed the great God to send some one to show her the way of salvation; and that many others of the slaves there earnestly desired to be instructed; but he added, that the negroes, on account of their accumulated labours, could have no opportunity for religious improvement, unless their teacher was himself a slave. These circumstances made a deep impression. Two of the Brethren, Leonard Dober and Tobias Leopold, felt so strong a desire to proceed to St. Thomas, that, with a philanthropy almost unequalled, they offered to sell themselves for *slaves*. Others expressed similar desires concerning Greenland, and missions were shortly undertaken to both these countries.

At this time the congregation consisted only of about 600 poor, despised exiles. Yet weak as they were, they put in operation, and have continued in operation, a system of measures for the conversion of the heathen, more efficient, than almost all the attempts of the whole Church or world besides.

In 1733, Christian David, who had first excited the emigration from Moravia, accompanied by Matthew and Christian Stach, undertook a mission to Green-

land.* “There was no need,” says one of them, “o much time or expense for our equipment. The congregation consisted chiefly of poor exiles, who had not much to give; and we ourselves had nothing but the clothes on our backs. Being accustomed to make a shift with little, we did not trouble our heads how we should get to Greenland, or how we should live in that country. Some money having come from a friend at Venice the day before our departure, we received part of it to pay the expense of our journey to Copenhagen; and, as we considered ourselves richly provided for, we would take nothing of any person on the road; believing that he, who had sent a supply for our journey at the critical moment, would also take care for every thing, that was necessary for carrying our purpose into execution as soon as we should want it.”

Arriving at Copenhagen they were kindly received, by professor Ewald and Mr. Reuss, to whom they had letters of recommendation. But their proposal of going to Greenland was thought romantic. It was peculiarly unseasonable, as the mission already established by the Danes, was about to be relinquished. Besides, how could they get there, and how subsist, when they were there, without supplies from home. They must certainly perish with hunger, if they were not murdered by the savages. But the Brethren persevered with simple confidence in God. They soon learnt, that the king had resolved, once more, to send out a ship. They laid their case before Mr. Pless,

* The missionaries of the Brethren are all volunteers. They make it a maxim to *persuade* no man to engage in missions. If any member of the fraternity inclines to go, he makes known his desires to the Elders' Conference of the Unity; and, after suitable investigation, is accepted or rejected. They place much dependence, on what they consider the teachings of the Spirit as constituting a *call*. In the present case, Matthew Stach, while at work in the field, was impressed with the example of the Brethren going to St. Thomas, and his thoughts were turned to Greenland. He communicated what was passing in his mind to a fellow labourer, and found he had the same impressions. They conversed a time, and then retired into the woods to pray. Their resolution was taken.

first lord of the bedchamber. It seemed singular to this gentleman, that, after the fruitless labours of such a man as Mr. Egede, these illiterate laymen should expect to do any thing. But, when he saw their simple devotedness to the cause, he entered warmly into their feelings. He presented them to the king, who not only permitted them to go out in his ship as missionaries, but requested that others might follow them. He even wrote a letter with his own hand, recommending them to Mr. Egede. Several other persons of distinction gave them countenance and pecuniary assistance. Lord Pless one day asked them, how they proposed to live in Greenland. Not knowing, that the land was little more than barren rocks, they replied, "They would build a house, and cultivate the land, that they might not be burdensome to any." He objected, there was no wood to build with. "They would then dig in the earth, and lodge there." "No," says he, "you shall not be driven to that; take wood with you, and build a house; accept of these fifty dollars for that purpose." By means of this, and other donations, they were enabled to purchase various articles for building, and prepare a comfortable outfit.*

On their arrival in Greenland, they were most cordially received by Mr. Egede. They established themselves near him. At first they found difficulty in obtaining a subsistence. They had not been used to hunting or fishing, and could not manage a *kajak*.† The first time they went out to search for drift wood floating among the islands,‡ they were overtaken by a violent storm. They reached home, but the wind during the night carried off both their wood and boat.

* Crantz' His. of Greenland, Vol. I. p. 326.

† Small boat of the Greenlanders.

‡ There is no wood in Greenland. All that is used, is taken from the water. The Greenlanders use none, as they warm their houses by burning train-oil and moss in a kind of lamp.

The boat they afterwards recovered, much damaged.

Under these circumstances, and in want of other employment, they earned some necessities by the humble business of spinning. Mr. Egede aided the Brethren in learning the language. But to these unlettered men, it was a most Herculean task. They had first to learn the Danish language, before they could understand their instructor, and then, the various parts of an intricate grammar was an endless labyrinth to them, who had, perhaps, never before seen a grammar. They could obtain but little aid from the natives, as they seldom called, unless from curiosity, or to steal; and, if the Brethren visited them, they could rarely find any to entertain them, even for money.

But all this was nothing to the distressing events, accompanying the ravages of the small pox, of which we have already given some account.* The Brethren were active in alleviating the wretchedness which surrounded them, until they were successively attacked themselves by an eruptive disorder, which often confined them to the bed and took away the use of their limbs. As they were not however all sick at once, they were able to nurse each other. During their illness they received every attention from Mr Egede; and Mrs. Egede never failed to send any little cordial or refreshment, which she had; yet they suffered much.

So unpropitious was the first year of the mission, that Christian David and Christian Stach began to think seriously of returning home; but the arrival of two other missionaries; Frederick Boeish and John Beck, raised their courage, and they passed the second year, struggling with like difficulties. The third year, they made several long voyages to the islands, and other parts of the coast; began to converse a little with the savages, and attempt some instruction; though they carefully avoided saying much on spiritual subjects,

* See Prop. Christianity by the Danes in Greenland;

lest, through their imperfect knowledge of the language, they should convey wrong notions.

As they sometimes went in company with the traders, the Greenlanders supposed them servants, and despised them; but, understanding who they were, and what was their design in coming, and moreover, seeing them distinguished by their meek and modest behaviour, their thoughts were greatly changed. By degrees the Brethren won their confidence; but if the savages at any time condescended to listen to their instruction, they supposed they conferred a great favour, and must be paid for it.*

The Brethren about this time agitated the question, whether, in continued prospect of labouring without success, they should stay in Greenland. Two of them concluded, they should not. The other three were ready to bind themselves in the strictest manner to this work, "come life, come death. To believe, when there was nothing to be seen—to hope, when nothing was to be expected."

Their faith and patience were soon put to the test. The foregoing year, they had been supplied with necessities by an eminent benefactor at court. Now they were forgotten. Nothing was sent out. No letters. Not even some articles, left by the last missionaries. They had nothing before them but the dreadful prospect of starvation. The whole amount of their provisions for the year was a barrel and a half of oat meal. Most of this they bartered at the colony for a little malt, half a barrel of pease, and a small quantity of ship biscuit.

As if every thing was to try them, they could get little by hunting or fishing, though they had before been pretty successful. There was no way for them but to buy seals of the Greenlanders. But when these barbarians found that the missionaries were in want, they raised their price enormously. Indeed most of

* Crantz' History of Greenland, Vol. I. p. 350.

them, even those, who had received favours, would sell to them at no rate. Often after rowing round among them two or three days, the utmost entreaties of the missionaries could scarcely procure so much as half a seal; and when that was consumed, they were obliged to satisfy their hunger with shell fish, and raw sea weed.

At length he who sent a raven to feed Elijah, disposed a strange Greenlander to come a great distance, and sell them from time to time such articles, as he could spare. By the seal's flesh which they obtained, dished up with a little oatmeal and train oil, they were enabled to preserve life. Those who know what the train of seals is will be able to form some idea of their sufferings. Yet even this was a delicacy, compared with the old tallow candles, which they were obliged to use, when they had no train.*

This state of famine subjected them to other hardships. Hunger compelled them to venture upon the ocean in stormy weather, and to trust themselves to the mercy of the waves; in an old crazy boat, to the distance of several leagues, when they had scarcely strength to draw an oar. Once, after they had got almost to land, a squall drove them back two leagues; when wet by the breakers, they were obliged to remain on an island till the fourth day, exposed to all the inclemency of the weather. Another time, having quite exhausted themselves at the oar, they were forced to stay all night at an uninhabited place, having nothing but a little seal's flesh obtained from a Greenlander at a feast, and of this they could eat almost none, through cold and weariness. For want of a hut, they dug a hole in the snow and lay down. When that was filled by the driving storm, they kept themselves alive by running.

Such hardships, borne with such patience, certainly intimate no common faith. These pious men, like the primitive christians, were counted worthy to suffer. When the ship departed for Europe, the Brethren were

* Crantz' History, Vol. I, p. 357.

advised and *pressed* to return home. Even the Greenlanders wondered at their stay. But they were resolute. They speak of some gloomy apprehensions and darkness at this time, but generally they were able to commit their all to the Lord, and prepared themselves to meet trials more numerous, and more severe.

As the winter advanced their wants increased. The boatmen, at the Colony, on a proposal of Mr. Egede, reserved a portion of their weekly allowance, and sold it to the Brethren. But soon the resources of the Colony also failed. As long as the missionaries could obtain any flesh, however unpalatable, they were able to preserve their strength in some measure; but when, in the spring, they were obliged to live entirely on shell fish and sea weed, they became so weak as to be scarcely able to manage the boat at all. Once it was nearly destroyed by a high wind, because they could not haul it on shore. At this time some instances are mentioned of providential supplies. A boatman, who had found a dead whale, gave the Brethren two meals of it; and at another time, a Greenlander left them a porpoise, taken out of the belly of its dam, which made them a meal when they had eaten nothing but shell-fish for five days.* These instances are mentioned to show what privations a man may cheerfully undergo, when "the love of Christ," and of souls, "constrains" him.

After a period of extreme suffering, the Brethren were at length relieved in some measure by a supply of provisions from Holland, sent by a Mr. Le Long with a promise of further assistance. This raised their spirits, and enabled them to go on with their work. But the conversion of the Greenlanders seemed as distant as ever. When the missionaries told them of Christ, as the Physician of their souls; "Our *soul* is healthy already," said they, "and nothing is wanting, if we have but a sound *body*, and enough to eat. You are another sort of people than we; in your country,

* Crantz' Hist. Greenland, Vol. I. p. 360.

men may perhaps have diseased souls, and indeed we see instances enough in those, that come here, that they are good for nothing. They may stand in need of a Saviour and of a physician, for their souls. Your heaven and your spiritual joys and felicities may be good enough for you, but this would be too tedious for us. We must have seals, fishes, and birds." At another time, when Jesus Christ was represented as judging the world, and condemning the guilty, one of them said, "If the Son of God is such a terrible Being, I do not want to go to Heaven."*

Five years had passed, and not a single conversion-taken place. The night was long and dreary, and often had they looked in vain for the morning. The darkness only thickened. But now a lovely star glimmered in the East. It was the morning star of promise; the harbinger of day. When one of the Brethren was describing to a company of Greenlanders with more than ordinary energy, the sufferings and death of Christ, and reading the history of his agony on the Mount of Olives, one of them, named Kajarnak, stepped up, and said with an earnest and affecting voice, "How was that? tell me that once more; for I would fain be saved too." These words melted the missionary, so that the tears rolled down his cheeks, while he proceeded to give a general account of the life and death of Christ, and the method of salvation through him. The heathen were variously affected. Some laid their hands on their mouth in token of astonishment; some slipped away secretly; and a few desired to be taught how to pray. When the Brethren prayed with them, they repeated the words many times, so as not to forget them.†

Kajarnak soon appeared to be a real convert. How animating this was to the almost despairing missionaries can hardly be conceived. "Oh! dear brethren,"

* Crants' Hist. Greenland, pp. 377—381.

† Crants' Hist. Greenland, Vol. I. p. 387.

say they, "how many an agreeable hour have we now, after so much sorrow, when we speak and pray with this man." The company, with which Kajarnak came, now went away, but he resolved to remain, though parting with all his friends left him in great distress. He had even no tent,* in which to lodge. After some time, however, he prevailed with several of his nearest friends to return. By this means the Brethren had in October, when the Greenlanders remove from their tents to their winter houses, upwards of twenty Greenlanders lodged near them. This little congregation they instructed morning and evening, and soon commenced a school with five children. The number resorting to them was increased by the extreme severity of the winter, during which there was so much ice, that the Greenlanders could get nothing to eat, and many were frozen or starved to death. At one time, the Brethren went in a boat to bring away some, who had taken refuge on an island; but the sea being so boisterous as to prevent them from landing, they were forced to leave the poor sufferers lying on the snow ten days, and preserving life by eating old tent skins, shoe leather, and sea weed.†

In March 1739, Kajarnak with his wife, son, and daughter, was received into the Church. The ordinance of baptism produced a very sensible effect, not only on the subjects, whose tears dropped like the rain, but also on the spectators, who professed to wish themselves partakers of the same blessing. But this fair morning was soon clouded. Some savages having killed Kajarnak's brother-in-law, and threatened to kill him, he thought it best to leave that part of the country. The Brethren remonstrated, expecting, if he left them, he would return to heathenism. He wept, but still resolved to go; and with him fled all the Greenlanders except the inhabitants of two tents. Thus the

* The Greenlanders, during the summer months, lodge in tents which they carry with them from place to place. In winter several families collect together in a house, made very warm, and divided into a kind of stalls.

† Crantz' His. V. I. p. 392.

rising hopes of the Brethren were dashed to the ground. But they were soon comforted by the visit of several families, who came on the invitation of the fugitives to hear, as they said, wonderful things about God. After sometime, one family came back, and towards winter most of those whom they had sheltered the year before returned to their old quarters, so that they had with them nine families. The Brethren gradually altered their mode of instruction, and instead of insisting on the existence of God, the original and present state of man, a future resurrection, and other first principles in theology, they exhibited principally the incarnation, sufferings, and death of Christ. However absurd this may appear in theory, experience has proved, that Jesus Christ and him crucified, may be preached more effectually to Pagans, even in the first stages of instruction, than any of the fundamental truths which are argued from the light of nature. Perhaps this is not so strange, if we properly consider the nature of the human mind; that truths often revolved, though they may be presented in new attitudes, and traced to new consequences, yet cannot have the effect of truths not only altogether new, but without any parallel. Tell a heathen there is a God; he probably believed it before. Tell him, he is a sinner; he confesses, and charges the same on you. Go through with all the doctrines, of which he has already the least idea, however imperfect, and you awaken no special interest. But exhibit the mystery of godliness, "*God manifest in the flesh*," and you fill him with astonishment. Shew him a bleeding Saviour, and you melt him to repentance.*

* Note. The experience of Brainerd, and indeed of almost every successful missionary is in point here. When Brainerd tried to convince his hearers by arguments, he effected nothing; but when he ventured to preach Christ simply, and especially when as he says "he strongly dwelt on that moving scene of a Saviour dying on the cross—there appeared immediately a great stirring and awakening." The Greenlanders used to ask the Brethren why they did not preach sooner to them of Jesus, that they had been quite tired of hearing the discourses about God, and the two first parents.

This was the effect in the case of the Greenlanders.* The preaching of the cross illumined their darkened understandings, softened their hard hearts, and kindled in their icy breasts the flame of spiritual life.

About the time of the first visitation from the congregation at home, 1740, a pretty general concern became manifest among the Greenlanders. It was a pleasant coincidence, that, while the visitor* remained, and while too, they were celebrating the nuptials of Frederick Boehnish and Anna Stach, just as they were at dinner, Kajarnak, whom they had almost given up as lost, stepped in among them.

They found he had not only returned safe in his spiritual concerns, but had been enabled, in the midst of ridicule and opposition, to recommend religion where he had been. He soon, indeed, became a very useful assistant to the Brethren; as did Sarah, a new convert. By the help of these two, the serious impressions, which began to be made, were much deepened. The Greenlanders were surprised with the account of their conversion, and more so to hear them pray. They were likewise useful to the missionaries in their translations; for, in expressing their own feelings, they used words which could not have been learnt from any other source; but Kajarnak was soon called to his rest. His death was happy, though he was in great pain. When those around talked to him about his temporal concerns, he desired them "not to encumber his heart with such affairs, for he had his Saviour constantly in mind." Once, when they began to weep, he said to them;—"Don't be grieved about me. Have you not often heard that believers, when they die, go to our Saviour, and partake of eternal joy? You know that I am the first of you, who was converted to the Saviour; and now it is his will that I should be the first, who should go to him."

For three years, commencing with 1743, the pros-

* The visitor is appointed by the Elders' Conference of the Unity, to visit and regulate the various missions of the Brethren when it may be requisite.

pects of the missionaries were bright.* The preaching of the gospel had such an effect, that it seemed a universal awakening would ensue. Many that were impressed were indeed held back from joining them by fear of persecution, and because they could not yet give up their hunting and fishing, and especially their dances and other diversions. But, in this period, there were between forty and fifty baptized, some of whom gave very striking evidence of the power of divine grace. From this time, indeed, the whole Greenland nation displayed a new and improved temper towards foreigners, whom at first they had utterly hated and despised. Many, who formerly derided and abused the Brethren, now came and begged their pardon; and even those, who were once the most untractable, stood along the shores as they passed, entreating them to land, and tell them the words of God.†

As the congregation were always scattered more or less in the summer; it being necessary for them to secure provisions, the missionaries took great pains to guard them against the temptations of heathen intercourse. Their account for one year says; "We sent for all the baptized brethren and sisters, when they were making ready for their departure, and spoke with them separately. We were like Jacob, when he dismissed Benjamin. We entreated them with tears not to lose Jesus, who was crucified, from their sight; and to watch over their hearts, while surrounded with the temptations of the heathen. They promised us, they would, with tears in their eyes, and thanked the Lamb for the grace they had enjoyed this winter. We blessed them, and kissed them, and went with them down to the strand; there we once more spoke a few words from Acts xx. 32. Then they set off, and we in the mean time sung a hymn."‡

* About this time Matthew Stach returned from Europe, whither he went two years before; and Daniel Shneider was lost on his passage home. The Brethren frequently change their places, and rarely any one spends his life abroad.

† Crantz' Hist. Vol. II. p. 38.

‡ Crantz' Hist. Greenland, Vol. II. p. 50.

In these dispersions, the christian Greenlanders often did much good. They frequently found, in places the brethren had never visited, some, who had heard of the Gospel, and wished to be instructed. An instance is mentioned of several, who persuaded one of the baptized to sit up all night, and talk to them about Christ; and, when the next night he stole away into a hut to get some rest, they followed him, and obliged him to rise, and further gratify their desires.

During the awakening, and especially after it began to subside, the Anjekoks, whose craft was in danger, exerted themselves in various ways to deter their countrymen from joining the congregation. One of them said, it was evident that the Gospel was a mere fiction, invented by foreigners, since some of the believers had died, though their teachers said, 'He that believeth on the Son of God, shall never die.' Another attempted to excite a persecution against the missionaries, by pretending that the new doctrine frightened away the sea-fowl, after he, by his art, had released them from the subterranean regions. A third warned the people not to listen to the believers, for he had performed a journey to heaven in order to ascertain how it went with the souls of the Greenlanders; and he found all the baptized in a most deplorable condition, without food and raiment, while those who had not received the Gospel, were blessed with affluence and plenty. A frightful report was also brought of a Christian Greenland, who had died at the northern colony, and appeared again perfectly naked, saying he had been thrust into a dark dismal hole, where he endured the most exquisite misery. These absurd stories had some effect. The common Greenlanders were made to believe that the Europeans, though they appeared so friendly, were taking these measures to punish them after death, because their forefathers had murdered the ancient colony.

The congregation however continued to increase; and though the brethren were obliged to watch over their spiritual children with the utmost solicitude, and

were occasionally grieved by the defection of individuals, yet, in general, they had much cause to rejoice. It is remarked ;—"Great grace is among the little company of the baptized. Many painful circumstances indeed still occur. Nor can it be otherwise expected so long as we are here below in an imperfect congregation, which, on this side the grave, is a hospital, not indeed of dead people, but of sick, who are recovering ; whence our duty is to strengthen the things, that remain, and are ready to die."

CHAPTER II.

Church built and the settlement called New Herrnhut—Manner of observing Christmas—Sufferings of the Brethren—of the Greenlanders—Excessive cold—Greenlanders perish—Desolating sickness—Christian benevolence—New settlement formed—State of New Herrnhut—Death of a missionary—Third settlement—Effect of the Brethren's labours—Shipwreck of Rudolph—Present state of the mission.

THE success of the Greenland mission caused great joy in all the Brethren's congregations in Europe ; and in consequence of its being stated, that the missionaries were in want of a church, one was immediately prepared, and sent out in a ship freighted for the purpose. Among those, who went out to erect and finish it, was the venerable Christian David, who had erected the first hut for the missionaries, and the first school-house for the Greenlanders ; and, when he left them,* he scarcely expected, that the former would ever be found too small, or the latter inhabited. But now he was to carry them a church. He hastened, that he might have the happiness of beholding the consummation of so good a work. The ship arrived safely in June

* He returned to Europe the third year of the mission.

1747; and, though it snowed in July and August, so much zeal and diligence were excited, that the church was erected and finished before winter.

At the consecration of the church, the Brethren were called to review the great goodness of God, and to compare their present situation with that, when they could pray only behind the rocks with many tears. Their covenant keeping God had done more for them, than they had expected, or even asked. In the conclusion of the services, such a spirit of grace and love pervaded the assembly, that it seemed as if the converts were intoxicated with joy, and could never part.*

The settlement was now called New Herrnhut. The number of inhabitants was one hundred and eighty. They lived in six large houses. In addition, more than one hundred were at the Colony. In all about three hundred souls were attached to the congregation. The Brethren had baptized during the year, fifty two persons, which, added to the former baptisms, made the number of baptized one hundred and thirty four. The Lord's Supper had as yet been administered to none. The Brethren now proceeded to admit three of the most pious to this sacred ordinance. "When its nature and design were explained to them, they were filled with mingled emotions of joy and shame, so that they knew not what to say, but that they would devote themselves anew, body and soul, to the Saviour. At the communion, they were overpowered with awe, and the tears rolled down their cheeks in abundance. They said afterwards; it was as if their body should sink into the dust, and their spirit fly upwards, and that they were not able to think any thing, but oh! how is it possible, that our Saviour can love poor men so exceedingly."†

It may be proper here to notice the manner, in which the congregation observed Christmas, and kept the New Year's Vigil; and I shall accordingly do it in the words of the missionaries. "On Dec. 24, after a dis-

* Crantz' Hist. Greenland, Vol. II. p. 103.

† Crantz' Hist. Greenland, Vol. II. p. 102.

course had been held in the evening concerning the birth of Christ, we sung also of this subject with old and new, German and Greenland Christmas-verses, and then with the baptized adored the child Jesus, which was attended with a sweet breathing of the Spirit. They were so filled with joy, that many of them staid up and sung Christmas hymns in their houses the whole night. We therefore called them again together into the hall by the sound of trumpets, at half past three in the morning of the 25th. Somewhat was discoursed concerning the great humiliation of our Creator; and at the close, some presents were delivered to them that had been sent by some of the children in Germany, consisting of knives, needles, &c. which they received with thanks and joy, as a proof of their being loved and remembered in Europe. We then went with most of the adults to the colony, and awoke the inhabitants there with music and singing, and then held a Christmas singing-hour together in the room made use of for their church. When we returned home, they all followed us. In our absence, those that remained at home had illuminated the church and all the windows with burning muscleshells instead of candles, in a simple but very pretty manner. Then the Christmas sermon was preached on the words; *Behold, I bring you good tidings of great joy, &c.* On the second holiday, we, together with as many Greenlanders as the place would contain, attended divine service and a baptism at the colony. We Europeans made use of the third holiday for our own benefit. The 28th being Innocents-day, we kept a love-feast with the children, then spoke with each of them separately, and found them in a disposition of heart which gave us good hopes of them.

“The 31st of December after having read the diary of this year with inward thankfulness for all the mercies shewn to us and our flock, we began the Greenland vigil, with a homily on the last text of this year, *I determined not to know any thing among you, save Jesus Christ, and him crucified.* They were then put in mind of what our Saviour had done among them hith-

erto, and particularly in this year. We had no occasion to exhort them to thankfulness, of which their broken looks and tears sufficiently testified. We then had a love-feast, which we kept with dried capelins. We read the names of the baptized, beginning with those in 1747, and so backwards in the order they had been baptized till the year 1739, and sung some benedictory verses for each class. When we made mention of those who were baptized the first, and called to mind the powerful grace that was observed when Samuel, who was the first-fruits, was awakened, a holy awe came over the whole assembly, so that we all fell down and thanked the Lamb of God with thousand tears for all that he had done on us and our Greenlanders. At two in the morning we separated: We must confess, that though we have had many distinguished days of blessing, yet we never before saw such an emotion, accompanied with such floods of tears, as was observed at this time among this small congregation, which he hath collected together for himself out of the stupid and insensible savages near the north-pole, and which he hath bedewed with his sweat and blood."

The Brethren had abundant occasion to rejoice in their labours, but they were still exposed to hardships. They had perils by land, and perils by sea. Two of them went about six leagues to seek wood, and were obliged to remain eight days upon an uninhabited island, exposed to the dreadful storms without any tent to cover them. During the last four or five days, they had nothing but shell fish to eat, and could scarce get enough of them to satisfy the cravings of hunger. About the same time, John Beck, with two new assistants, arrived on the coast from Europe. But the vessel, which was a whale fisher, did not dare to approach the land on account of storms. The Brethren were even carried eighty leagues further north, and then were obliged to venture in an open boat. The day was fair, when they set out, and they coasted along near the shore. But in the evening a strong east wind

threatened to drive them into the open ocean. With much toil and rowing, they reached a lonely island. Wet and cold, they were obliged to remain here two days and three nights without any coverings and to increase their distress, they had, in lightening the boat during the storm, thrown overboard their implements for making a fire. They had a small quantity of bread and cheese, and some bottles of red wine, but the cold froze and burst them, so that, to quench their thirst, they were forced to eat snow. At night they lay in a hole dug in the snow, covering themselves with the sail of the boat. After leaving this place, they sailed six days, landing occasionally among the savages; and through many dangers, arrived in safety at New Herrnhut.*

The winter of 1752 was one of the most dreadful ever known in Greenland. The inhabitants suffered all the miseries of famine. From February to Easter, the cold was perfectly horrible. The inlets were so frozen and blocked up with ice, that frequently not a kajak could stir in the water. The weather was so unsettled, and attended with such frequent storms, that the Greenlanders could seldom go abroad, and, when they did, they were not sure of their lives a single day. Only one of the congregation, however, was lost. He was carried away in a violent tempest, by the impetuosity of the waves, and was found three months afterward in his kajak, half devoured by the ravens and foxes. One day the storm was so awfully tremendous, that its equal was not remembered by any one of the Greenlanders. The waves shattered the new and largest boat of the missionaries, though it was drawn upon the shore, and tied to a post. The poor natives were reduced to the utmost extremity. The Brethren permitted one company after another constantly to come into their rooms, and warm themselves; they also distributed provisions daily to the poor. By these means, multitudes were kept alive.

Though the sufferings of the Christian Greenlanders

* Crantz' Hist. Greenland, Vol. II. p. 90.

at New Herrnhut were great, those of the savages were still greater. Mr. Delager, the factor of the colony, having been to a place about twenty leagues to the south, returned with nothing but the melancholy tidings of people perishing with hunger. He saw a little girl, whom the natives for want of food had twice laid in a distant cave, that like Hagar of old, they might not see her die. The last time, on finding her alive at the end of two days, they cast her naked into the sea. One of them, however, touched with compassion, flew to her assistance, and snatched her from a watery grave. But, though he saved her life, he was not able to maintain it. He had nothing to give her to eat. Mr. Delager ordered the poor creature to be brought to him. She was reduced to a mere skeleton. He clothed her with his own hands, and afterwards sent her to the Brethren.*

The several succeeding years likewise appear to have been marked by excessive cold. The snow fell during every month in the year of 1753, and in the following March the cold rose to such a pitch, that the glass and the stones burst. The famine continued to increase until in 1757, it surpassed every thing, that any European had before seen. Account followed account of children perishing with hunger, and old people buried alive, for want of sustenance. A visit made by the missionaries in March to a place called Kanjek is thus described; "We came to a house, which the people, for want of blubber (oil for burning) had long since forsaken, and sold the timber to us. Near the house, we found fifteen persons, half starved to death, lying in such a small and low provision house, that we could not stand upright in it, but were forced to creep in on our bellies. They lay one upon another all manner of ways only to keep themselves warm. They had no fire, nor the least morsel to eat. For very faintness, they did not care to lift up themselves, or speak to us. At length a man brought a couple of fish from

* Crantz' Hist. Greenland, V. II. p. 158.

the sea. A girl took one of them, raw as it was, tore it to pieces with her teeth, and gorged it down with violence. She looked pale as death, and was ghastly to behold. Four children of these people were already starved to death. We distributed among them a share of our small pittance, and advised them to go to our land, which they seemed a little unwilling to do, as they never had any inclination for the Gospel, and always carefully avoided all communication with our Greenlanders. They went however, and so excessive was their hunger, that it could not be satisfied. They went even to the dust heaps to seek the fish bones already sufficiently chewed, and pieces of old shoes.”*

But, though hunger could drive the savages to the missionaries, it could not produce any serious impressions on their minds. As soon as their distress was relieved, so rooted was their aversion to Christianity, that nothing could induce them to remain at the settlement. Their judgment was convinced, they admired the fine order of the converts, and acknowledged them happier for their religion; but this religion they hated; they would even run away, when the name of Christ was mentioned.—Such is the depravity of man, whether in civilized or savage life, that no affliction, however great, can of itself subdue his heart.

But famine was not the only calamity, that now visited this ill fated country. A contagious disease, communicated by some Dutch ships driven upon the coast, carried off vast numbers of the inhabitants. During the three months in which it raged, scarcely a day passed at New Herrnhut without a funeral, and in one instance four corpses were laid in the grave the same day. The whole number of christian Greenlanders, that died during the year, was 57, of whom 35 were victims of this disorder. Many of them on their death bed, exhibited pleasing proof of the power of religion in their hearts. Perhaps no people on earth have such a dread of death, as the Greenlanders; yet the

* Crantz' Hist. Greenland, Vol. II. p. 259.

converts were enabled to meet the king of terrors with a smile. Thus the Brethren, though sorrowful, were enabled to be always rejoicing.

In the midst of these afflictions, a very pleasing instance of christian benevolence appeared. The Brethren were in the habit of meeting their congregation every month for prayer, and to communicate intelligence from abroad. At one of these meetings, the destruction of the Brethren's settlement among the Indians at Gnadenbutten, in Pennsylvania, was mentioned.* It had then recently taken place. When some particulars were related, that, though the savages had burnt to death the European Brethren and Sisters, the Indian converts had escaped, and were kindly received, fed, and clothed, at Bethlehem a very great excitement was produced. Several wept heartily, and offered to make a contribution for clothing the naked, and feeding the hungry members of Christ. One said, "I have a fine rein deer skin, which I will give." —Another, "And I have a pair of new rein deer boots, which I will send. And I," said the third, "will send them a seal, that they may have something to eat." These articles were accordingly converted into money, and the amount forwarded to the sufferers. "*Verily, I say unto you, this widow hath given more than they all.*" Any thing, but this most expressive declaration, said in commendation of such a transaction, would be like attempting to paint the rainbow.

Various reasons made it desirable that a second missionary station should be formed. There were now few heathen around New Herrnhut; indeed the congregation was principally made already of emigrants from the more southern parts, called Southlanders. Besides, it was thought not best to have the number in the settlement much larger, on account of difficulty in their finding maintenance in such a barren country, and because they could not easily be overseen and regulated by the Brethren. Accordingly, Matthew

* See Moravian Mission in North America.

Stach, one of the original founders of the settlement, who had returned to Europe and was thinking to enjoy some rest in fellowship with the congregation at home, readily undertook, when the proposal was made to him, to commence a new mission in Greenland. He sailed in the spring of 1758, in company with two assistants; and being arrived at New Herrnhut in safety, he proceeded south about one hundred miles to Fisher's inlet, taking with him four Greenland families to commence a congregation. A place was fixed on; and a settlement commenced, called Litchtenfels. The same difficulties, and much the same hardships and dangers were found here, as at the first station. Famine sometimes appeared in all its horrors, and the tempests of a Greenland winter frequently exposed them to death in a variety of forms.

There was difficulty in fixing the vagrant natives. At first they came to hear the Brethren from curiosity, but when invited to remain, like the guests in our Lord's parable of the supper, they began to make excuse. One said, "I have bought a great deal of powder, I must go and spend it in the South, shooting rein deer, for there are many in that quarter." A second wished to eat his fill of bear's flesh. A third desired to buy a good boat, then he would come and believe.

But the Brethren persevered. In 1760 they had the pleasure of baptizing one Greenland family, and soon after, many others. The congregation increased rapidly. For their accommodation a spacious building, suitable for a dwelling house and church, was sent them from Europe.*

Both settlements continued to flourish. New Herrnhut was literally a garden in the wilderness. The mission house, chapel, and the Greenlanders' buildings, were arranged in a neat order; and around, where once not a blade of grass grew, were small fields, clothed with the richest verdure. The congregation assembled

* Crantz' Hist., Vol. II. pp. 275—352:

daily in the chapel. The Brethren took great care to instruct them in singing, and they performed this part of worship extremely well. Indeed, they became so fond of singing, as to have some hymn almost always in their mouths. Even the children were frequently found seated on the rocks lifting their little voices in praise. From the commencement of the mission to the year 1762, the Brethren had baptized more than 700, and there were at that time 401 baptized, and 174 communicants in the congregation. At Litchtensfels the number of inhabitants was 168, of whom more than 100 were members of the church.*

Notwithstanding the nameless toils, hardships and dangers, which the Brethren underwent in that inhospitable climate, none of them died in Greenland, or even suffered any acute disorder, for the first thirty years of the mission. Three of the earliest labourers were still in the field. But death now began to make a breach upon them; Frederick Boehnisch died July 29, 1763, in a very happy state of mind.

It is unnecessary to enter into the details of the several succeeding years. The events of a missionary establishment once made, exhibit but little variety. There were however in Greenland, as in most christian countries, seasons of special attention to religion, seasons of refreshing from the presence of the Lord. There was something of this in 1768, and many became converts to the truth.

In 1774, a third settlement was made, about 500 miles south of New Herrnhut and called Lichtenau. This soon became more populous than either of the others. It is still a missionary station among the *Heathen*, while the inhabitants around the other two stations being baptized in their infancy, are *all nominal Christians*.

As to labours and privations, the Brethren now in Greenland are called to walk in much the same path with those who have gone before them. The course

* Crantz' Hist., Vol. II. p. 443.

of nature cannot be changed. The blessings of civilization usually attendant on Christianity cannot follow her to the icy shores of Greenland. At least few comparatively will there be found in her train. The Greenlanders can never live by agriculture; they must fish and hunt. They can of course never be wholly located, never formed into regular and compact societies. They must retain their ancient habits of life, for with no other could they brave the climate and subsist at all. They may however be *humanized*, if not *civilized*. Indeed they have been. They are no longer barbarians,* but a Christian people. The

* That the Greenlanders *were* barbarians, the following facts will show. "A little sucking babe, that cannot yet digest their gross food, and has no one besides to nurse it, is buried alive with the mother, or at least some time after, when the father can find no way to preserve it, and cannot bear to see the infant's distress any longer. We may easily conceive with what a painful sensation a father must perform this office, especially if it is a son. Many an old sickly widow, that has no reputable rich relations, by whom she can be supported without trouble, is also buried alive, and the children will tell you that this is no cruelty; but kindness, for they spare her the pain of a lingering sick-bed, from which there is no hopes of her rising, and themselves a great deal of trouble, sorrow, and sympathy. But the true reason lies in their laziness, covetousness and contempt, because there is seldom an instance of their burying an old useless man alive, except perhaps he has no relations at all, and then they would rather convey him to some desolate island, and there let him struggle with his fate. If a person has no friends at all, they even let him lie unburied.

"The brethren were obliged to be spectators of many savage actions which it was not in their power to prevent. Once an old woman died to appearance, in the night; her son tied her up in a skin, according to the Greenland fashion. In an hour's time, the supposed dead woman began to cry out lamentably. Fear hushed the Greenlanders into silence. But by the urgent persuasions of one of the missionaries, the son uncovered the face of his mother, and asked her if she was really alive yet? But as she did not speak, he tied her up again. A good while after, she began to scream out the second time; then her son untied her, and put a piece of blubber in her mouth, to try if she was actually alive; she swallowed it, and yet because she could not speak, he shrouded her up once more. By and by she set up her outcry the third time, and also answered the question he asked her; and then, on the serious remonstrances of the missionary, he let her loose at last. But afterwards he secretly bound her up again, and put her out through the window, and dragged her down to the water, and for fear of being hindered, conveyed her to another island and there buried her alive. When his cruelty

change in their moral state has been great and wonderful; and so far as man can overcome nature herself, convert a barren rock into a fruitful field, and a bed of ice into a garden, so far has the outward condition of the natives been meliorated. But those who cannot submit to the native manner of life must be dependant on some other country. Hence the difficulties and trials of Europeans who reside there.

For several years, while war raged in Europe, the communication of the Brethren with the congregation at home was entirely cut off. In 1808, some attempts were made to assist them by way of England, but they mostly failed, as the largest of two ships sent out was lost in the ice. From Denmark a few articles did arrive, but their provision ship was captured on the passage. They were left to suffer the severity of famine. For a time they were partly supplied from the Colony, but as provisions failed there, they had nothing before them but the dismal prospect of starvation. Almost every article of clothing, as well as of provision, was gone. They had even no wine with which to celebrate the Lord's Supper. But in the midst of their distress the Lord excited some benevolent friends in England to send them relief. A ship arrived in 1812, loaded with articles for the mission.*

From that time a communication has been kept up with England, and supplies pretty regularly received. But every voyage is undertaken at great hazard. Rudolph, one of the missionaries, returning to Europe with his wife, after having been in Greenland twenty-six years, was ship-wrecked among the ice. Having been

was afterwards represented to him, he would needs palliate the deed by saying, that she had not been rightly in her senses for a good while, and had eat nothing for several days; therefore, as she could not possibly live any longer, he had not treated her barbarously, but only put an end to her pain. It was observed afterwards, that they had made the sign of a cross in the snow every where as they drew her along, that her spirit might not come back and disturb them.

Crants' Hist.

* Periodical Accounts of the United Brethren, Vol.-V. p. 237.

detained for some weeks in the harbour, their captain resolved to try the sea, though appearances were unfavourable. They had not proceeded far before a storm arose. The sea was very rough and the ice surrounding the ship rose to a great height, with a roaring noise. They were obliged to fasten pieces of the ice to the ship's side with grappling irons, to answer for fenders. After a short calm, the storm came on with increased violence. The scene was awfully sublime. Mountains of ice dashing against each other, threatened instant destruction to all around. At length the ship struck. Several planks started at once. The crew took their boats and carried off one party after another to a neighbouring field of ice. The missionary and his wife were taken off last, and not until they were above their knees in water, the ship going down. The whole party made for the nearest island. It proved to be a rough, pointed, naked rock. Here they endeavoured to land some provisions saved from the wreck, but in making the attempt, the boats, with eight of the crew on board, were driven to the opposite shore, and apparently dashed to pieces among the rocks. Nothing now remained but the dismal prospect of perishing with hunger. It rained incessantly. They lay down to sleep close to each other without tent or covering. After two days the captain and most of the crew attempted to gain the shore, by jumping from one field of ice to another. The missionary, his wife, and the ship's cook, were too weak through long fasting to attempt it. On an adjoining rock were also two of the crew. They all remained until the ninth day, having no nourishment but the fresh water collected in the holes of the rocks. All day long their eyes were directed towards the land; but in vain. They concluded the crew were all perished. Hope nearly fled. They saw the ravens and other birds of prey, waiting for their unburied corpses. At length, Rudolph's wife, as they were lying down to rest, providentially raising herself, saw two

Greenlanders in their kajaks. They now collected strength to drag their feeble limbs to the top of the rock, and hail their deliverers, for such they proved to be. They had been hunting for them all day, and were just returning, having given them up for lost. On reaching the shore, it was found that the whole crew were alive except one man.*

In 1812, a party of christian Greenlanders, who had come to the congregation at Litchtenau to celebrate Christmas, attempted to return home when the weather was unfavourable. They had scarcely put to sea, when the boat was crushed to pieces by the floating ice. They escaped upon a field of ice, and were driven about with it for twenty four hours, until a violent storm drove them into the open ocean, where they all doubtless perished.

One instance of a most tedious voyage by some of the missionaries deserves notice, on account of the circumstances which led to it. They took passage with a Danish captain, who agreed to land them at New Herrnhut or Lichtenfels. But, though every facility was offered for landing at either of those places, he in a most unfeeling manner carried them five hundred miles further north, to Disko Bay. The mate, and even the sailors remonstrated at the cruelty of taking them so far out of their way. He only replied, "never mind, they have the summer before them." They were obliged to row back in an open boat. One of them, Klein Schmidt with his wife, destined to Litchtenau, had before him 1100 miles, which he could hardly expect to traverse before the setting in of winter. He, however, after suffering in his own person, and that of his wife, every thing but death, arrived in safety at the end of four months.†

Amidst some outward difficulties, however, the mission continues to prosper. The number of persons belonging to the three settlements in 1814, was, at

* Periodical Accounts, V. IV. p. 341—351.—Ibid. V. 6. p. 193*

† Periodical Accounts, V. 5. p. 375.—V. 6. p. 199—202.

New Herrnhut	356	} 1110
Litchtensfels	299	
Litchtenau	455	

Since that time there have been yearly additions, but little or no increase of numbers. The whole Greenland nation has been diminishing for many years. Several causes contribute to this; but especially the vast accumulation of ice on their coasts. The congregations of the Brethren, though small in themselves, are not small compared with the population of the country, which does not exceed, probably, 7000. The whole number baptized since the commencement of the mission, cannot be ascertained exactly, but it is not far from 5000. There are now eleven missionaries in this field. *"The wilderness and the solitary place are glad for them."*

CHAPTER III.

WEST INDIES.

St. Thomas—Mission commenced by Leonard Dober—Missionaries cast into prison—Released—Wasting influence of the climate—State of the mission—St. Croix—St. Jan—Jamaica—Antigua—Many converts—Barbadoes—St. Christophers—Nature of the work—Negro experience.

THE missions of the Brethren to the West India Islands, though the most successful they have undertaken, are more barren of incident than almost any other. They have generally proceeded in an even tenor.

ST. THOMAS. In August 1732, Leonard Dober, one of the two Brethren who so generously offered to sell themselves as slaves, if they could not otherwise gain access to the negroes, proceeded to St. Thomas. Arriving there, he was at first employed by the governor

as steward of his household ; but finding he could in this station have no opportunity to instruct the negroes, he hired a house of his own, and lived in great poverty ; as he could not follow his trade, that of a potter. Having found the brother of Anthony, and the sister whose desire to hear the gospel had excited the undertaking, he preached Christ to them. Both embraced the truth.

Dober was soon after recalled by the congregation at home, having been chosen Elder, but he was succeeded by Frederick Martin and others of the Brethren. They taught the negroes, who resorted to them in great numbers after the labour of the day was over, and had the happiness of seeing some fruit.

In 1738, count Zinzendorff arrived at St. Thomas with some new assistants. He was surprised to find all the missionaries in prison. A clergyman had taken upon him to examine some of the converted negroes, and even to rebaptize one of them. As they were averse to answering all his captious questions, he was offended, and instigated the common council to petition the governor, that he would prohibit the Brethren from administering baptism, because they were not regularly ordained ; and that one of them, married by Frederick Martin, should be married by a regular clergyman. The governor paying no regard to this petition, he next accused the missionaries of robbery. From this, the law required they should free themselves by oath, which the principles of their church forbidding, they were all thrown into prison. There, they had lain fifteen weeks in a most wretched condition. On application of the Count, however, they were immediately released.*

The number of negroes who received instruction, was about eight hundred. For a time they were permitted to assemble unmolested, but at length some drunken people fell upon them during one of their

*Brown's Hist. of Prop. Christ. Vol. I. p. 366.

meetings, and committed great outrages on the timid, defenceless congregation. This, and other cruelties, obliged them to hold their meetings privately in the woods; and though the king of Denmark, in answer to a petition of the Brethren, gave orders that the governor should protect them, they still suffered from the malice of their enemies. One of the negroes was so severely beaten, on a particular occasion, that he died. But the missionaries persevered, spending the day in hard labour for their support, and the night in giving instruction and consolation to the unhappy slaves, who persisted in coming to hear them, at the expense of bonds and stripes. The effect of their labours was such, that they baptized no fewer than ninety of this unlettered race in one day.

In 1747, Frederick Martin made a short visit to Europe, and while there obtained a new order from the king for the protection of the mission. On his return the work revived. A general concern became manifest among the blacks. Three hundred and eighty entered themselves at one time among the catechumens. Even the planters were by this time convinced that christian instruction made their slaves better, rather than worse.

The mission flourished. The congregation increased, and generally more than a hundred a year were baptized. In the settlement, which was called New Herrnhut, the Brethren had a church, a dwelling house, a garden, and various out houses and negro huts. In the town of Tapus they had a meeting house for the benefit of the aged and sick; and a married brother resided at a place now called Niesky, to instruct the negroes there. But the mission had still one difficulty to struggle with—a sickly climate. The Brethren were all more or less affected with diseases, and scarcely a year passed but one or more fell a victim. From the commencement of the mission to the year 1766, no less than sixty six Brethren and Sisters died in this, and the two other Danish islands, St. Croix

and St. Jan. But as their ranks were thinned by death, others cheerfully stepped forward to fill them up. Once when it was made known to the congregation at Bethlehem, that five were lately deceased at St. Thomas, no less than *eight*, that very day, offered to step into their places.*

Conducted with such a spirit, a mission must prosper. Though the opposition of the planters was at first so violent, there is not one now on the island who prohibits his slaves from instruction. Indeed there is not a plantation which has not one or more christian negroes.

The number at the two stations was in 1812;
 New Herrnhut 1009 Baptized 430 Communicants.
 Niesky 1276 do. 758 do.†

ST. CROIX. This Island, after its first settlement by the French, was abandoned for forty years, and became a perfect wilderness. It was then purchased by a company at Copenhagen, among whom was lord Pless, who patronized the mission to Greenland. Thinking his lands would be better cultivated if his negroes were instructed, this nobleman applied to the Brethren for overseers of his plantation. Many were ready to go with the hope of being useful to the poor negroes. Fourteen were selected. They sailed in 1733, but were obliged to winter in Norway.

Being arrived at St. Croix, they found it so overgrown with brush wood, as to cause the most unwholesome vapours; and as they laboured incessantly to carry on the necessary works, they all fell sick, and in a short time ten of them died. Others went to supply their places; but their labours among the negroes, being attended with little success, some of them returned home, and the remainder went to St. Thomas.

The mission was, however, soon renewed. Some negroes, converted at St. Thomas, were carried to this island, where they spread the good news of salvation.

* Account of the manner in which the Brethren conduct their missions, p. 37.

† Periodical Accounts, Vol. V. p. 368.

They were visited by the missionaries. At length, in 1738, two Brethren were sent from Europe to make an establishment. Of these, one was drowned on the voyage, and the other after labouring four years with some success, departed.

After this, there was no missionary on the island until 1753, when George Ohnenberg settled there, and built a dwelling house and church. When, two years after, the island was transferred from the company to the Crown of Denmark, the missionaries found a kind protection in the governor. His confidence in them, and his views of the good they were doing, induced him, when, on account of disturbances, he issued an order that no negro should be seen in the streets after 7 o'clock, to make a special provision that such as attended the meetings of the Brethren, and could produce a certificate to that effect, should pass unmolested.

The Brethren have now three flourishing settlements on the island, in all of which are large congregations. From the commencement of the mission, to the year 1766, they baptized 6162 negroes. From that time the accessions have been more rapid. In 1812, there were at

Friedensthal	5161	Baptized	1711	Communicants
Friedensberg	2982	do.	897	do.
Friedensfield	300	do.	—*	

There are at all these stations six missionaries.

St. JAN. Soon after the mission at St. Thomas was established, some of the converts were transferred to St. Jan. No missionary went with them, but they were visited from time to time. At last in 1754, John Brukker settled among them, and his exertions were blessed. A tremendous hurricane, however, in 1793, destroyed all the houses and buildings of the Brethren

* Periodical Accounts, Vol. V. p. 398.

except the church, and a dwelling house at Emmaus. The congregation in 1812, were at,

Emmaus	1006	Baptized	476	Communicants.
Bethany	455	do.	201	do.*

JAMAICA. In 1754, Zechariah G. Caries with two others, was sent to Jamaica, at the request of several gentlemen who had estates in that island, and were desirous of having their slaves instructed. These gentlemen supported the mission. It was so far successful that within little more than a year from its commencement, the number of hearers amounted to 800; and of the baptized to 26.

In 1759, several other Brethren were sent out. They differed from those already there, about the requisitions for baptism. This disagreement checked the work. But it revived a few years after. The Brethren became united, and their labours were crowned with success. Within two years, more than 250 were baptized. But the mission again languished; and though some planters have encouraged the Brethren, by aiding in their support, great success does not seem to attend their exertions.

The settlements are five, of which three are as follows,

Bogue	in 1813,	Congregation	244	Bap. & Com.	168
Carmel	1817,	do.	272	do.	111
Williamsfeld	1817,	do.	74	do.	16

ANTIGUA. Samuel Isles, who had laboured eight years in St. Thomas, went, in 1756, to Antigua. Having obtained leave to instruct the negroes, he in a few months baptized several. After labouring eight years, and seeing a church erected in the town of St. Johns, he departed this life, to the great loss of the negroes. Another missionary followed, but with little success. Most of the baptized were sent off to other islands, and deprived of further instruction.

But the dark prospect soon brightened. For the first 17 years of the mission, only 295 were baptized. In 1772 a general awakening commenced among the slaves which has continued ever since, and of late been even on the increase. From that time to 1805, the Brethren baptized 13,796 negroes, including children—6,228 within the last 12 years. It is a circumstance likewise worthy of notice, that the prejudices against permitting slaves to be instructed, are, in this island, very much done away. A Sabbath school for children was opened, in 1810. It began with 80, but in the course of one month increased to more than 600. So eager are the negroes, advanced in life, to make the acquisition, that they have contrived various means of learning to read, and often take time from sleep for that purpose. There are now three settlements on the island of Antigua, whose numbers were, in 1809, as follows;

	Com.	Can. for Com.	Bap.	Can. for Bap.	Con.
St. Johns	2,578	584	5,304	500	6,354
Gracehill	964	141	1,771	512	
Gracebay	643	102	1,244	115	1,677

In all, 11,824 negroes, under the care of the Brethren's missionaries.*

BARBADOES. Two of the Brethren established themselves at Barbadoes, in 1765. One of them died immediately, and the other, contracting a love for the world, forgot his object. Two years after, however, Benjamin Brickshaw with another of the Brethren renewed the mission. In a short time they baptized six negroes. Still the work does not seem to have gone on rapidly, as in 1794 the whole number of baptized was 75. In the year 1811 only 5 adults and four children were baptized.

St. CHRISTOPHERS. The Brethren began a mission on this island, in 1774; but for many years it was attended with little success. In 1788 the whole number of bap-

* Period. Acc., Vol. IV. p. 381.

tized was but 147. The congregation then began to increase. A church was erected. The slaves came, sometimes from 80 different plantations, to hear the word. The congregation in 1797, including the baptized children and candidates for baptism, amounted to 1870; and the whole number baptized from 1779 to 1809, a period of 30 years, was 3,683. The mission is now, indeed, one of the most flourishing in which the Brethren are engaged. The congregation is about 2,000.

Before quitting this article it would be pleasing to view more distinctly the internal state of a mission so rich in the fruits of conversion—to see what obstacles impeded the missionary, and how he was enabled to overcome them. But, unhappily, there is yet no history of this mission in the English language,* and our materials are too scanty to supply the deficiency. Those acquainted with the negro character, however, know well, that the Brethren had to contend with all that is stupid in ignorance and wayward in depravity. At the same time their message was to those who by nature are endowed with intellect, though reduced by the hand of oppression to the rank of brutes, and to those, who being wretched in this world, might more easily be brought to hope for a better state of existence. It was not so much a message of pardon to the guilty, for the negroes are not ready to acknowledge themselves criminal, as a proclamation of "*liberty to the captive, the opening of the prison doors to those that were bound.*" The hopes and consolations of religion could be received by the dejected and wretched slave, when there was, perhaps, little real conviction of sin. But, however that may be, it is certain that efforts to instruct this untutored race, and to bring them under the influence of christian feeling, have been more successful than with almost any other portion of the human family. The gospel has in them evinced its adaptation to the poor. A very

* A History of the Mission to the Danish West Indies, by Oldeendorp, is about to be translated from the German.

pleasing instance of its power to gild the cloud of adversity, is given in the journals of the Brethren at Jamaica.

“Brother Becker and his wife called upon some people on Two-mile-wood estate, who live a quarter of a mile from the town, in a wood. They are two brothers, *Joseph*, a communicant, and *John Titus*, a baptized man. They expressed great joy on seeing the Missionary coming to visit them in their solitude. On being asked, how they did, they answered; ‘We are poor cripples in body, but happy in heart, even in this wild place. We have no desire to go and live in the town, where our peace would be disturbed by the other negroes. Here we pray and sing together, and feel comforted by the presence of our Saviour.’ Brother Becker asked them, whether they had room enough in so small a hut. They answered: ‘Yes, master; we two live here, like two birds in one nest, and have room enough. To be sure, in that great storm last year, our hut was shoved quite awry; but, by the Lord’s mercy, it did not fall upon us: He is always gracious towards us.’ This hut is twelve feet long, six wide, and six in height, with a partition in the middle; each has one part, and makes a little fire in the centre. On one side of the fire, is a settee made of sticks, to sit and sleep on, and on the other their provisions are kept. Thus, they live happily together, in the enjoyment of the peace and love of our Saviour, and the hope of eternal life, through his merits.”

The extreme ignorance of the negroes is frequently mentioned by the missionaries. “To the question—Whether they know that they have a soul which will live after the body dies; that there is a God; that they ought to pray? the answer is always, No!”*

They were not less ignorant of their own moral character. “It is a common saying with the negroes, that though they commit many and great sins, their hearts are not bad. One of the men said ‘I also wish

* Period. Acc. Vol. VI. p. 331.

to love our Saviour." The missionary answered, "But you curse and swear at the cattle." "Yes, massa, but then it is only my tongue that curse them sometimes, but my heart is not bad." "What is the cause of the mill yonder turning so many wheels, and working so fast?" "The great wheel, massa, which the water drives." "Well, your heart like that great wheel moves your tongue, and stirs up all your passions."*

The Spirit of God, however, convinced them of sin. One named Coradon said, "I will no longer conceal myself from massa, because God knows me to be a very wicked man. When massa told me so, I was always cross, and would not believe it; but God knows all my ways; then why should I hide myself from massa? I have committed all manner of sin, and oh, how shall I get forgiveness?"†

The Brethren frequently notice the effect of religious instruction on the children. "Our little waiting boy," says one, "whom my wife has instructed in the catechism so as to be able to repeat the Lord's prayer, and some texts of Scripture, is diligently active in interpreting to the Guinea negroes, whose language is very unintelligible to us, what we say, and their answers; and he goes about inviting them to 'Come and hear what massa speak of words of our Saviour!' This child teaches old men of seventy what he has learnt at home."‡

Perhaps no where is the change, which Christianity makes in the outward conduct, more visible than among the negroes. A female missionary having asked one, if they did not forget all they learnt;—"Oh no," was the reply, "if Missis were to follow us, she would hear us speaking all about it, and singing the verses we have learnt till we get to Windsor, because we fear to forget it."—"It would indeed do our Brethren good," add the missionaries, "to hear these poor people, as they cross the fields, teaching each other to sing the

* Period. Acc. Vol. VI. p. 412.

† Period. Acc. Vol. VI. p. 420.

‡ Period. Acc. Vol. VI. p. 339.

praises of our Saviour, instead of cursing and swearing and roaring out vile songs as they used to do ;”* Thus “*where sin hath abounded grace doth much more abound.*”

CHAPTER IV.

CAPE OF GOOD HOPE.

Mission commenced by Schmidt—Renewed at Bavian's Kloof—Opposition of the Boors—Brethren driven from the Settlement—Return—Settlement flourishes—Account of it by Mr. Barrow—Mortal Sickness—Benevolence of the Brethren—New Settlement—Mr. Campbell's description of Bavian's Kloof—Hottentot experience—State of the Mission.

So early as 1736, a mission was commenced among the Hottentots by George Schmidt, a man of great courage and zeal. He built a hut and planted a garden near Sergeant's River, and having collected a number of the natives, he began instructing them to read in the Dutch language. In his school he had generally from thirty to fifty scholars, and in the course of a few years, he not only taught many to read the Scriptures, but had the pleasure of baptizing several. Impediments being thrown in his way, he returned to Europe in hope of removing them, but to his inexpressible grief was forbidden by the East India Company in Holland again to enter the country. His little congregation kept together for a time in earnest expectation of their beloved teacher. Fifty years after, some of the Brethren, who touched at the cape, found a Hottentot woman baptized by Schmidt, who had a Dutch Bible received from him, and who expressed an ardent desire for teachers to be sent out to her countrymen.

Permission being at length obtained from the Com-

* Period. Acc. Vol. VI. p. 334.

pany, three of the Brethren sailed in 1792, to renew the mission. They met with a friendly reception from the Governor, but the Dutch boors, or farmers, regarded them with abhorrence, and even threatened putting them to death. Though they did not attempt this, they endeavoured to frighten the poor Hottentots. "They will treat you very kindly at first," said they, "but if you listen to them, more of them will come, and then they will seize on you as slaves, and send you to Batavia,"—"only wait, said a Constable to two Hottentots, whom he met on the road, "and you will be well thrwacked by them. I have heard that they beat their scholars most unmercifully, and have brought a whole chest of bamboos with them for that purpose." But the Brethren proceeded. They were recommended to establish their first settlement at Bavian's Kloof, about one hundred and thirty miles from Cape Town. It proved to be the place on which Schmidt formerly resided. The spot where his house stood was pointed out to them. A large piece of the wall was still standing. In the garden were several fruit trees, and here and there appeared some ruins of walls, the remains of the Hottentot cottages. An old woman, baptized by him, was yet alive. One went to her hut, and led her forward, for she was so old and feeble she could not walk. She appeared equally ignorant with the rest, and acknowledged she had forgotten all she had learned. She, however, had a book in her possession which she received of her teacher. It proved to be a Dutch New Testament, and was carefully enclosed in a leather bag, wrapped in two sheepskins. She could formerly read it, but was now almost blind. Another woman, who had learned of one of Schmidt's converts, read it to her.

The Brethren soon collected considerable numbers of the Hottentots, and it was astonishing to see with what eagerness they listened to the news of salvation. They looked as though they would drink up the words from the lips of their teachers, and many of them when

they heard of the love and sufferings of the Redeemer, were so affected as to burst into tears. Such reverential silence, such solemn devotion, appeared among them, as are rarely to be seen in Christian assemblies. They soon opened a school for teaching the Dutch language. It was divided into three classes, the men's containing thirty, the women's seventy, and the children's seventy in number. The women and children met in fair weather, under the shade of a large pear-tree, supposed to be planted by the venerable Schmidt.

The boors continued their violent opposition. At one time they represented to government that the cattle of the Hottentots were so numerous that the country could not support them; and thus obtained an order for their dispersion. But as this was countermanded, when the truth was known, they rose in arms to effect their purpose. When they marched towards the settlement, the Hottentots were greatly terrified. Numbers, especially women and children, fled to the mountains. Yet in this confusion they showed their love to the missionaries. "Oh, that they would spare our teachers," was the cry. Before leaving the settlement they came to take farewell. It was an affecting scene. The poor creatures overwhelmed with grief burst into tears, and the missionaries were almost overcome. At last the Brethren were obliged to fly to Cape Town. On their arrival, they waited on the governor, and informed him of what had happened. He took measures to quiet the insurgents, and the missionaries returned to their forlorn congregation.

After the Cape was taken by the English, in 1795, the Brethren still experienced the patronage of government. When the Boors had once collected to the number of more than a hundred armed men, for the purpose of destroying the settlement, the English commander sent them word if any outrage were committed on the missionaries, the perpetrators should assuredly be brought to justice. By degrees the hostility of the farmers began to abate. The settlement was found

Beneficial to them. The various mechanic arts there carried on, administered to their wants. The Hottentots instructed there were found to be more faithful servants; so much so, that it became a common practice with other Hottentots to represent themselves as coming from Bavian's Kloof, when they would find employment; and the Brethren were in consequence obliged to give certificates to their people.

The settlement became an object of general curiosity in the country. Many came to it from Cape Town as to a place of fashionable resort, and were no less pleased than astonished, to see the change effected on the character and habits of the degraded Hottentots. It was visited in 1797 by Mr. Barrow, the traveller. He arrived in the evening. "Early next morning," says he, "I was awakened by some of the finest voices I had ever heard, and on looking out saw a group of female Hottentots sitting on the ground. It was Sunday, and they had assembled thus early to chaunt the morning hymn. They sung in a plaintive and affecting style. All were neatly dressed in printed cotton gowns. A sight so very different from what we had hitherto been in the habit of observing with regard to this unhappy class of beings, could not fail of proving grateful; and at the same time it excited a degree of curiosity as to the nature of the establishment. The missionaries have succeeded in bringing together in one society upwards of six hundred Hottentots; and their number is daily increasing. They live in small huts, dispersed over the valley, to each of which is attached a piece of ground for raising vegetables; and their houses and gardens are very neat, and comfortable. Many of the poor in England not so good, few better."*

About three years after this, the settlement was visited by an epidemic fever, which spread desolation over the whole colony. Scarce a house was free from it; and when it once entered a family, scarce an indi-

* Barrow's Travels, Vol. I. p. 351.

vidual escaped. With a view to attend the sick carefully as possible, the Brethren agreed, that each should take his week in visiting certain divisions. By this arrangement every missionary, and his wife, had daily fifty or sixty patients to see and assist, both in temporal and spiritual concerns. In this work, they had to make a circuit of four or five miles; and as three, four, and sometimes a greater number, lay all in the same house, it was not only a laborious but a dangerous service. When they crept into the Hottentot's kraals, and beheld the poor creatures lying sick on a sheep skin spread on the bare ground, without medical aid, and often without a morsel to eat; while, perhaps, a number of naked, helpless children lay around them crying for hunger, their hearts were ready to sink in despondency, at the melancholy scene; but when they spoke to them of the love of Christ—when they saw with what eagerness they listened to the news of salvation—when they beheld them weep for joy, while extolling the loving kindness of God in sending them the Gospel, the hearts of these ministering angels were elevated in praise and gratitude. The Brethren exerted themselves to the utmost, to procure a little food and medicine for each, but the number was so great it was impossible. After some months, during which they often buried six, ten, and even twelve corpses a week, the disease abated and finally disappeared.

In 1808, a new settlement was commenced by the Brethren at Gruenekloof, under patronage of the British government. To this place a number of the Hottentots collected for instruction, but they were found to be among the most depraved of their nation. The Brethren had many difficulties to struggle with, but the mission gradually flourished.

In 1812, the whole number of Hottentots baptized since the commencement of the mission, amounted to 1113 adults, besides a great many children. In March 1813, the number baptized at Gruenekloof during the four years of its establishment was ninety-three.

The following account is from the Rev. Mr. Campbell, who visited Bavian's Kloof in 1814. "The settlement lies at the end of a valley closely surrounded, except in one direction, with great mountains. At a distance it has more the appearance of a garden than a town. As we passed the houses, we were gratified by the civilized appearance of many of the Hottentots, although others were dressed in their loose sheep skins. They saluted us in a very friendly manner, and the children seemed highly diverted to see us moving along. At length we arrived at the houses of the missionary brethren. A more pleasant spot than where they dwell can hardly be imagined; and the consideration, that all was a barren wilderness when they came there, added greatly to the pleasure we felt in viewing it. Not long after our arrival, the bell rang for dinner, and we were taken to a large apartment where they all dine together. The table was plentifully supplied; but there was nothing superfluous. Those who served were Hottentots except one Caffre girl. They did every thing with as much propriety and expedition, as our best English servants could have done. Before and after dinner, all joined in singing an appropriate hymn.

"At eight o'clock we went to their Chapel, which will contain upwards of a thousand people. Every part of it was filled with Hottentots, many of whom had come from afar to conclude the year together. They sang well, and with becoming solemnity listened to an address from one of the missionaries. This meeting was concluded about 9 o'clock; and on account of its being the last evening in the year they assembled again at half past eleven. After singing and receiving an address from the senior missionary, the twelfth hour struck when all went down on their knees, and joined in a solemn address to God. When they had sung a hymn, they all retired to rest. Thus during the meeting one year ended and another commenced."*

* Campbell's Travels, p. 34.

For several years past, the settlements of the Brethren have been blessed with a silent but perceptible effusion of the Spirit. Their numbers have increased, especially at Bavian's Kloof, now called Gnadenthal,* to which 103, inquiring—"What shall we do to be saved?"—were admitted in less than half a year.† A few extracts from their Diary will show that the same Spirit operates on the hearts of the degraded Hottentots, as that which is effectual to the conversion of an enlightened European; and that it is resisted by the same native depravity.

An aged Hottentot, called Wildboy, came to one of the missionaries, and addressed him thus; "It is high time that I tell you my whole heart. Our Saviour has a company here at Bavian's Kloof; they are *his* children. The devil has likewise a company, and they belong to *him*. Among the latter I am the oldest at Bavian's Kloof; but I tell you now, I will no longer be the oldest of the devil's company, but the youngest in our Saviour's company."‡

One of the women observed, "I cannot speak with you just now, for my heart is like a piece of land over which the torrents have burst and covered it with sand and rubbish, till the ground is no more visible; but I will not rest, till I have prevailed with our Saviour to remove the mass of sand, and to discover again the good ground he had given me; and when that is done, I will come and inform you." She came sometime after, and spoke in a very edifying manner of the mercy which the Lord had shewn her.§

A man said, "I have nothing good to tell you. There is nothing, be it ever so bad, in the whole world, that has not by nature its root in my heart."

* "Bavian's Kloof" signifies Valley of Monkeys, and "Gnadenthal," Vale of Grace. The name was altered by request of the Governor at Cape Town, and to express the goodness of God to the settlement.

† Missionary Register for 1817, p. 15.

‡ Period. Acc. Vol. IV. p. 113.

§ Period. Acc. Vol. IV. p. 337.

Gabriel Maurice excused himself, "I cannot now think about Jesus and my soul's salvation, for I am looking for a wife; I must first be well settled, and therefore cannot turn my mind to any thing else."*

Another; "I am so busy with my corn field, and treading out my corn, that I have no time to think of conversion."†

Aaron Norman; "Since I have become a partaker of the Lord's Supper, I am more than ever aware what an enemy I am to God by nature. Sin comes on like the wind without its approach being seen. I am like an old worn out coat that is past mending. If you put a patch on one place, immediately another rent appears. Thus it is with me. The Lord helps me daily, and shows constant proofs of mercy towards me; but I remain, nevertheless, an untoward creature, and he must exercise unbounded patience with me."*

One more extract to shew what influence the settlement at Gnadenthal exerts on the surrounding inhabitants."

"We entered into the year (1814) after twelve o' clock, with prayer and praise, adoring the Lord and Saviour of his people, who has hitherto blessed us abundantly, and in whose mercy, favour, and protecting care we confide, surrendering ourselves anew to Him, with spirit, soul, and body, as his blood-bought purchase, and assured of his never-failing love and pardoning grace. It was a peculiar pleasure to us to see so large a company, assembled from all quarters, to join in our prayers and thanksgivings. Upwards of six hundred strangers were present on this occasion. Above half of them were Christians, many of whom had spent three days, with waggons and horses, on the journey; and we may say of most, that not mere curiosity, but a real hunger and thirst after the word of

* Period. Acc. Vol. IV. p. 371.

† Period. Acc. Vol. V. p. 310.

‡ Period. Acc. Vol. IV. p. 429.

God, had brought them to this place. Nor did they come in vain, but declared, that they had obtained a great blessing from the Lord, which we pray may be abiding.

“The Missionary appointed to officiate in the public service could hardly get through the crowd within the church, and yet a very large number had to stand before the door and windows. They were chiefly our own people. Several of them said;—‘We had no freedom in our hearts to enter the church, when we saw such a multitude of strangers, who had expressly come hither to hear the word of God. We therefore willingly stood without, and prayed the Lord, that he would grant its power to reach their hearts.’

“At taking leave, many tears were shed by both parties, and some of the Christians expressed their thankfulness for what they had enjoyed, in a very fervent manner, adding, that they wished they lived where they might daily enjoy those privileges, which the Hottentots were favoured with.”

The following shows the present state of the settlements.

Gnadenenthal	252 houses	1277 persons	434 com.
Gruenekloof	60	290	53

The Brethren are about forming a third settlement upon land granted them about six hundred miles from Cape Town.

CHAPTER V.

SOUTH AMERICA.

Berbice—Mission difficult—Embarrassed by Government—Destroyed by the Negroes—Surinam—Lewis Christopher Dehne—lives alone in the wilderness—exposed to death from the Savages—from famine—from wild beasts—Contest with a Serpent—Destruction of the Settlement—Great mortality of missionaries—Settlement burnt—Bambey—Conversion of Arabini—Paramaribo—Present state of the mission.

BERBICE. This is a Dutch settlement near Surinam. Two of the Brethren fixed themselves here in 1738. After working some time on the Company's plantation, they took a piece of land bordering on the Colony; hoping to find an opportunity for making known the Gospel to the pagans. They lived in poverty, labouring with their hands. After a time they took a boy, from whom in the course of a few years they learnt so much of the Arawack language, spoken in the neighborhood, that they wrote in it a summary of the christian system. With this they went from time to time among the Heathen, scattered over a wilderness of three hundred miles extent. In these excursions they encountered great hardships. They were obliged to carry their provisions on their backs—to hang their hammocks on trees and sleep in this singular situation—to wade through rivers—and often to travel great distances without meeting any human being. The Indians were affected by the gentleness, affability, and self denial of the Brethren. The youth from whom they had learned the language likewise declared the Gospel to his countrymen with such effect, that it not only spread abroad among the natives, but induced many of them to come and erect huts in the neighbourhood of the missionaries, that they might attend to it.

In 1748, several aged people were baptized as the first fruits of the mission, and a few months after, forty more were admitted to the same privilege.

The Brethren, however, were subjected to various trials, particularly from the Government. They were required to take an oath, and carry arms, or leave the country. One of them returning from Europe, was actually sent back in the same vessel which brought him. But they struggled with these difficulties, and with those caused by a desolating sickness, until an insurrection of the negroes, in 1763, who rose in rebellion against their masters—murdered many of the white people—and destroyed almost the whole country, obliged them to abandon the station. The baptized here amounted to about four hundred Indians, but the mission was never greatly prospered.

SURINAM. The first mission to Surinam was undertaken in 1735. It entirely failed, partly through disunion among the missionaries. In 1754 it was renewed by Lewis Christopher Dehne, who had been engaged in the mission at Berbice. He was assisted by another of the Brethren. They at first fixed their residence at Paramaribo and worked diligently at their trades; but soon obtained from the government a spot of land on the river Corentyn, for the purpose of establishing a settlement among the Arawack Indians. One object was to collect the baptized natives, who had been dispersed from Berbice. At this station Dehne, though considerably advanced in life, and afflicted with constant ill health, took up his residence. He was at first accompanied by some of the Indians, who assisted him in building a hut; but soon they all left him except one, with whom he lived a very solitary life. This Indian after some time was taken ill. He was told by the doctors who passed, that he would never recover if he continued to live with the white man; for he was under the power of the devil, and would himself soon turn sick. As soon as he was able, the poor Indian fled. The missionary,

though left alone in a wild solitude was still contented. "Our Saviour," he says, "was always with me, and comforted me with his gracious presence so that I can truly say I spent my time in happiness and peace."*

Some of the Indians suspected his views and formed the design of putting him to death. The soldiers at the fort informed him of it, and invited him to come near them; but he resolved to stand by his post.

One day as he sat at dinner, about fifty Caribbee Indians, armed with swords and tomahawks, landed from their canoes and surrounded his hut. He went out and bade them welcome. They asked him, "Who gave you liberty to dwell on our land?" He replied "the Governor."—"What design have you in coming hither?" "I have Brethren on the other side of the great ocean, who, having heard that many of the Indians on this river are ignorant of God, have, from the great affection they felt towards you, sent me to tell you of the love of God, and what he has done to save you."—"Have you never heard that we intend to kill you?" "Yes, but I cannot believe it. You have among you some who have lived with me, and they can tell you I am the friend of the Indians." To this the chief replied, "Yes, I have heard so. They say you are another sort of Christian than the white people in general." The missionary then said, "I am your friend. How is it that ye have come to kill me?" "We have done wrong," answered the chief. Every countenance now altered, and the Indians quickly dispersed. The chief remained behind, and treated Dehne in a very friendly manner, giving him some provisions of which he was in need, and promising to call again.†

In this solitary place Dehne was often in want of the necessaries of life. In the morning he rose not knowing whether he should take a morsel through the day; but before night some Indian had generally divided

* Period. Acc. Vol. I. p. 328.

† Period. Acc. Vol. I. p. 327.

with him his handful of cassabi.* Sometimes too, when exhausted with fatigue in clearing the ground, some passing native generously assisted him. At length through severe labour he fell sick. One of the Brethren in Berbice immediately set out to visit him, but for some time could get none of the Indians to convey him in their boats. They were afraid to go near a sick person, especially the missionary, as it was reported the devil lived with him. But he at last prevailed with them, and arrived to the assistance of his sick brother.

Besides these various trials, our missionary was in no small danger from the wild beasts and serpents. A tiger for a long time kept watch near his hut to seize the poor solitary inhabitant. Every night he roared most dreadfully, and though the missionary regularly kindled a large fire before he went to bed, it often went out, and would have proved a miserable defence, had not the Lord shut the mouth of the wild beast.

His preservation in other instances was no less remarkable. Being one evening attacked by a paroxysm of the fever, he went into his hut to lie down. On entering it, he beheld a serpent descending from the roof upon him. A contest ensued. The serpent stung or bit him in two or three places, and, pursuing the victory, twined itself several times round his head and neck, with no very pleasant degree of tightness. Expecting to be strangled, and fearing his Brethren would conclude the Indians had murdered him, he, with singular presence of mind, wrote on the table with chalk, "A serpent has killed me." Suddenly, however, the promise, "they shall take up serpents and shall not be hurt," darted into his mind. Invigorated by this, he exerted himself to the utmost, and seized the serpent with such force as to tear him from his body. He then lay down in his hammock, and reposed himself in quietness.†

* A root on which the Indians subsist.

† Period. Acc. Vol. I. p. 327.

Having lived alone about two years, Dehne was joined by some other Brethren. A settlement was formed, a dwelling and meeting house erected, and some converts from Berbice came and resided there.

A settlement was likewise formed not far distant on the river Sarameca, and called Sharon. Many Indians were collected, but in 1767 a number of free negroes attacked and totally destroyed the place. "As I was walking," says Dehne, who was now at Sharon, "conversing with one of my Brethren not far from the house, we were suddenly alarmed by the report of fire arms. Returning to discover the cause we met brother Kamm running to us without hat or shoes, and pale as death. He told us the free negroes had attacked our settlement, that one of the Brethren was wounded and the house on fire; and if we returned, we should inevitably be murdered. We ventured however to go nearer, but were soon met by our Indians, one of whom had an arrow sticking in his back, and the blood was gushing from his wound. We followed them to the wood, but, in our terror and confusion, lost our way, and after rambling about until evening found ourselves on the same spot from which we set out. The negroes having in the mean time departed, our Indians conducted us to the place where our brother Odenwald lay wounded and still bleeding. Beholding him in this situation I took a piece of my shirt, and dressed his wound; and having saved one hammock we put him into it, while we ourselves lay down to sleep on the wet ground; for it had rained all day, and we durst not kindle a fire lest the Indians should discover our retreat. On the return of one of the Brethren to the settlement next morning he found our house burnt to ashes, all our little property destroyed, and three of our Indians lying dead on the ground; besides whom eleven others were carried away prisoners."*

Soon after this disaster, three new missionaries arrived in Surinam. Their assistance was much needed,

* Period. Acc. Vol. I. p. 333.

as the Brethren were all sick, having been confined one after the other almost a year, without medical aid and with no food but cassabi and water. But, how mysterious are the ways of Providence! two of the new missionaries were carried off by death within eight days, and the other soon followed them to the grave. Their ranks were soon filled by others from Europe. In the course of a few years the mission began to recover from these various disasters. The scattered Indians returned and new ones came in. Encouraged by these things the Brethren called their settlement on the Corentyn, by the auspicious name of Hope.

Liberty was obtained for the Indians to plant cassabi in the vicinity. Many, therefore, collected, built cottages and left off their roving habits. The inhabitants at Hope increased to about three hundred. In the year 1800, the baptized, alone, amounted to 169, of whom eighty four were communicants. But in 1806, the whole settlement, including the missionary dwellings, the church, and the houses of the Indians, was burnt to the ground. About the same time an epidemic, swept off most of the pious part of the congregation. Under these circumstances the mission was abandoned.

It was again resumed in 1812. The Brethren who went out found a house built for them by the baptized Indians, of whom about thirty lived together on a hill. They received the missionaries with great affection. These, however, found themselves in the midst of a wilderness, as they settled about three miles from Hope. They were obliged to give their first attention to clearing the land. One of them says, "You would not guess that we were appointed and ordained to the clerical office, if you were to see us in our daily work, digging and delving, felling trees, and cutting our way through bushes. The underwood is exceedingly thick and interwoven; but patience and perseverance will work through it in time. This is all made easy to us, by the reflection that, whatsoever we do, we do in the name of our Saviour whom we delight to serve.*

* Period. Acc. Vol. V. p. 282.

BAMBEY. The government of Surinam having made peace with the free negroes in their neighbourhood, and wisely judging that their conversion to Christianity would most effectually stop their depredations, applied to the Brethren for the establishment of a mission. That veteran, Lewis Christopher Dehne, who had just returned to Europe, was accordingly sent out with two others. On their arrival, they were presented, by an officer of the government, to the captains of ten or twelve villages of negroes. They were at first favourably received. Each of the chiefs wished to have one of them, probably thinking it would be an honour to have a European residing with him. But when the design of the mission was made known the poor negroes set up a most pitiable howl, terrified lest their idols should be provoked with them for having any thing to do with the Great God. They even appointed a day in which to make prayers and offerings to appease their offended deities.*

Prospects were unpromising. The Brethren could do nothing more than open a school for teaching the children to read. But in 1770, an awakening began among the negroes. The power of divine truth was particularly manifest in the case of John Arabini one of the captains. Though persecuted by his countrymen, and threatened with the vengeance of their gods, he listened to the missionaries. Having heard them frequently declare that such objects of worship as images, large trees, stones, and crocodiles, could neither help nor hurt a man, he took his idol, a staff curiously decorated with beads, and burned it in the fire. After this, he went one morning with his gun to the river where was the crocodile, or aligator, said to be the god of the village, and on discovering it exclaimed, "I mean to shoot thee. Now if thou art a god my bullet will do thee no harm, but if thou art only a creature it will kill thee." He fired, and (it seems the god,

* Crantz' History—Period. Acc. Vol. II. p. 419.

had not his coat of mail) destroyed the animal on the spot.*

Arabini was soon after baptized. His family, greatly enraged, sent for a neighbouring priest, informing him the chief had worshipped a strange god. The priest immediately came to the house of the missionaries armed with a loaded gun, and a naked sword which he brandished over the head of one of the Brethren, saying, "Who has given you power to convert and baptize our people?" To which the missionary with courage, yet calmness, replied "Who art thou? Art thou stronger than God? Canst thou hinder his work?" The priest made no reply, but departed in haste.

The attention among the negroes was, unhappily of short duration. The success of the brethren at Bambey, while more than thirty through the extreme unhealthiness of the climate, have there found a grave, has been very small. For the first thirty two years, no more than forty nine negroes received baptism. Of late the mission has been threatened with utter extinction, on account of the violent hostility of the negroes to the colonists.

PARAMARIBO. When the Brethren first went to Surinam, it was agreed that some of their number should settle at Paramaribo, and work at their trades for the benefit of the colony. This has generally been done. It has produced good, not only as a medium of communication with the missionaries in the vicinity, but as being itself a mission among the Heathen. The Brethren, amidst their employments, have exerted themselves with great zeal among the negro slaves, and have collected a very considerable number of them into a church. In 1815, their congregation consisted of six hundred and twelve members, of whom four hundred and seventy nine were communicants.

Some of the Brethren likewise reside at Sommelsdyke, a few miles distant; but the congregation is not large, being, in 1815, but eighty nine persons, thirty of whom were communicants.

CHAPTER VI.

LABRADOR.

Several fruitless efforts to establish a mission—At length succeed—Danger of the Brethren—Three settlements formed—Some converts—General awakening—Pleasing instances of Indian experience—State of the mission and translations.

The first attempt to carry the Gospel to the inhospitable coast of Labrador, was in 1752. Some of the Brethren, in company with several merchants, fitted out a vessel for trade in that region; and sent in it four missionaries, with a house ready framed, a boat, and various implements and seeds for the cultivation of the ground. On their arrival the missionaries made preparations for a settlement. The ship meanwhile went further north for traffic. The natives being afraid to go on board to trade on account of the guns, Ehrard, the mate, ventured to land with five men unarmed. Neither he nor any of his companions returned.

This circumstance ruined the mission. The captain having lost his best men, was unable to navigate the ship without assistance. The Brethren were obliged to return with him to Europe. They intended to renew the attempt the following year, but judged it advisable, first to learn, if possible what had become of Ehrard and his companions; that they might form some opinion of the character of the inhabitants. The ship returning and finding some remains of the bodies, it was judged they were murdered, and that it would not be safe to renew the enterprise.

Twelve years after Jens Haven, who had been some years a missionary in Greenland, offered to make a second attempt among the Esquimaux in Labrador. These Indians were now universally considered as a thievish, treacherous, murderous race of savages.

Their climate, too, though they are situated between the 55th and 60th degrees of latitude, is more intense than that of Greenland; the thermometer being commonly, from December to April, 70 degrees below freezing point, and rum freezing in the air like water. Haven, however, sailed on the dangerous undertaking, and after landing in various places, succeeded in finding some of the natives; with whom he was able to converse on account of the similarity of their language to that of Greenland. They were astonished to hear a European speak in their tongue, and treated him with great kindness. No foreigner had before been safe with them a moment. He however found it necessary to return to Europe for assistance. Indeed this first essay was intended principally to explore the country. He came back the following year with two of the Brethren, and travelled some distance into the interior, preaching the Gospel. But a settlement could not yet be formed.

In the mean time Mikok, the well known Esquimaux woman, was brought to London. She rejoiced to find in Jens Haven one who could speak her language, and she entreated him to return and help her poor countrymen. She excited so much interest among people of rank in England, that the Privy Council issued a charter to the Brethren for establishing a settlement on the coast of Labrador; and a company of merchants agreed to employ a vessel in an annual voyage thither, for the purpose of conveying the missionaries and the necessary articles for carrying on the mission.

In 1770, Jens Haven, with two Brethren, went out to fix on a place for a settlement. They pitched on the spot now called Nain. The following year, Haven, with ten other Brethren, (three married,) sailed from London, carrying with them materials for building a house immediately, and provisions for one year. After a dangerous voyage, and touching at St. Johns

* Account of Mission among the Esquimaux Indians, p. 22.

in Newfoundland, they arrived in three months at the place of destination.

When the Indians learnt that the Brethren would dwell among them, they expressed great joy. The situation of the missionaries was, however, critical, so faithless were these savages. It was, as one of them wrote, "*as if each, with one of his hands wrought in the work, and with the other held a weapon.*" They succeeded in erecting their habitation and establishing themselves. To secure the friendship of the natives they contrived to be of use to them, in building boats and other small vessels. They soon discovered a visible improvement. At first the savages were bold and impudent, looking on the Europeans as dogs, and giving them the appellation *Kablunets*, that is *barbarians*; and calling themselves *Innuits*, which signifies *men*. But they soon expressed their desire to hear the good news, and shewed, of their own accord, that they had no secret murdering knives concealed in their sleeves or under their jackets, nor arrows and darts hid in their kajaks.*

The Brethren, by delay of the ship the following year two months beyond the usual time, were reduced to the prospect of starvation. When it arrived they had only two pieces of meat left, and very little other provision, with a Labrador winter before them. They had gathered some red and black berries under the hills, besides which, they had nothing. No aid could be expected from the poor improvident savages, as they often suffer great want themselves, and some almost every year die with hunger.† Their joy and gratitude, on the arrival of supplies, may be conceived but cannot be expressed.

They had, before this, made some progress in their mission. "The word of the cross," say they, "and of

* Acc. of Mis. among the Esquimaux Indians, p. 10.

† They had been in such want the foregoing winter as to dig up ice eight feet thick on the strand, to procure muscles and sea weed for the preservation of life.

the great atoning sacrifice, has been at every opportunity, yea, without cessation, preached by us unto the Esquimaux. Brother Drachart has particularly shewn great faithfulness herein, for he scarcely ever speaks to them of any thing else. They hear it, and for the greatest part wonder at it. Sometimes they will not hear, go away from him, and begin to laugh; but he is still patient and goes on in hope.* Even during the excessive cold of winter they went over the ice and snow, visiting the natives in their winter houses.† They found the Indians having some notion of a great Being who created heaven and earth, but without any worship, or any method of paying him devotion; and almost without any sense of guilt. Those addicted to lying pleaded they were not thieves; thieves, that they were not murderers; and the murderers, that they were not so bad as some barbarians. But when the Gospel was preached, some were affected and confessed they were sinners, needing a Saviour. One named Annauk became a very serious inquirer. He died soon after. When his wife began to howl and cry, "Oh! my dear husband, wilt thou leave me and thy two children?" he answered, "Weep not, I go to the Saviour who loves mankind so much." The Brethren soon formed a class of catechumens.

In 1774, Jens Haven, with three others of the Brethren, went to explore the coast northward of Nain. On their return, the vessel was wrecked, and two of them drowned. A new settlement was however commenced two years after, (the Brethren first purchasing land from the Esquimaux) about 150 miles to the north of Nain, and called Okkak. For several years their la-

* Acc. of Mis. among the Esquimaux, p. 13.

† Their houses are built of snow in the following manner. They choose a large drift, and dig an oval hole in it as large as they want the house. This hole they arch over with large pieces of snow, leaving an opening in the top to admit the light. The entry is through the bank, long, crooked, and secured by a slab of snow. An elevation of about 20 inches is left in the middle of the house, and on this they spread skins and sleep. *Acc. p. 14.*

hours there, were attended with many difficulties and vicissitudes ; but at length, some of the savages manifested the power of divine truth on their hearts.

Soon after this, a third settlement was made at Hopedale, south of Nain. The wandering habits of the Esquimaux, however, prevented their being many yet fixed in congregations. Some were gained. Among these was a man named Tuglawina, who had been baptized some years before at Chateau Bay, by a Presbyterian. He was distinguished among his countrymen, having acquired an astonishing ascendancy, not only by his courage, dexterity, hardiness, and success in hunting, (qualities most essential to a great man, in the opinion of the Indians ;) but by a vigour of mind, and elevation of intellect, far superior to most around him. He was besides a great sorcerer, and was supposed to be possessed of supernatural powers bestowed on him by the Torngak, or familiar spirit, whom he pretended to consult on all occasions. Such was the credulity of the natives, that if he declared, on the word of his Torngak, that any one ought not to live, he was often instantly murdered. Many thus fell a victim to his malice. The Brethren would not have escaped, had he disapproved their settling in the country. But the Lord inclined him to favour them. He even bore reproof from them, trembling and weeping when they mentioned his guilt. He excused himself however, by saying the devil forced him to sin, and he could not avoid it. At length he gave evidence of being a sincere convert, and was received into fellowship.*

In 1803, a considerable awakening began at Hopedale and spread to the other settlements, Okkak and Nain. If we may judge from its fruits, it was a real work of the Spirit. A few extracts, from the journals of the Brethren in 1805, will best shew its nature.

Speaking of a man lately baptized, who had been very vile, wallowing from his infancy in every kind of

* Period. Acc. Vol. II. pp. 60, 222, 323.

abomination, guilty of the most atrocious deeds, and grown grey in the service of Satan, they add, "But now, Oh, how is he changed! The ferocious and terrific countenance of this late monster of iniquity, which made one tremble at his presence, is now converted into a mild, gentle aspect; the savage bear, has become a gentle lamb. In conversing with us, he expressed himself thus—'We have sowed some peas in a vessel filled with earth. They are now growing very fast, and look well, which pleases me vastly. Some days ago I was standing and looking at them with great delight, when the thought struck me, that like them I had lately been planted in the Lord's garden, when I was baptized and my Saviour washed and cleansed me from my sins in his precious blood. Oh, that I now might grow and thrive like these plants, and bring forth fruit acceptable to him, that he also might have cause to rejoice over me.'"*

Another instance of a female. Speaking to one of the missionaries' wives, she said, "I have had a very distressing night. You know how I yesterday told you that I was very happy, for Jesus had pardoned my sins, and I had now forgotten them all. But you made answer, that as long as the children of God remain here on earth, they can never think of Jesus' great love, and of his sufferings, blood-shedding, and bitter death, without remembering that their great debt of sin was the cause of all his torments. These words pierced my heart, and I found that I had been satisfied with myself more than with our Saviour's work within me, nor could I sleep for thinking about my state. I prayed but found no comfort. At day break, therefore, I went to the summit of the hills, where I fell on my face and prayed that Jesus would grant me comfort and peace; but all seemed in vain, and I returned in great distress. When I entered into my house I cried out, 'O, Jesus am I the only one whom thou wilt reject?'

* Period. Acc. Vol. IV. p. 109.

Immediately I felt as if Jesus had said to me, "Be of good cheer, I will not suffer thee to be plucked out of my hand, for thou hast cost me my blood."*

The converts seemed to have a proper sense of their helplessness. One said, speaking of Jesus, "I have only within these few days been convinced, that as long as I am in this world I can do nothing but look to him for help. I am as one walking upon a smooth sheet of ice and obliged at every step to guard against falling. He must uphold me, and my heart is lifted up in prayer to him."†

Some heathen families came to join one of the settlements. The Brethren informed them what they expected of such. They answered, "We mean to receive your words, like little children, believe the Gospel, and obey in all things. Our only aim is the conversion of ourselves and our families to God." As soon as it was known among the believing Esquimaux, that these poor heathen had obtained leave to stay, there was such joy as was affecting to witness. Young and old came to help them with their baggage, and to settle their little affairs. Of a party who went away one remained, refusing to follow the heathen any longer. He pitched his tent at some distance; but the converted Esquimaux went immediately, took it down, and put it up in the midst of them. The new-comers were amazed at such proof of love, declaring they had for the first time found disinterested affection.‡

"The converts," say the missionaries, "come and confess their sins, and the crimes which burden their consciences. Human nature shudders and starts back, on hearing the horrid detail of abominations practised among the heathen. They themselves often exclaim, 'Oh, how shockingly have we lived in sin; but we were quite blind, and chained down by the fetters of Satan.' One of these was the son of a sorcerer. 'My

* Period. Acc. Vol. IV. p. 110. † Ibid p. 111.

‡ Period. Acc. Vol. IV. p. 116.

parents,' said he, 'told me that their familiar spirit, or Torngak, lived in the water. If I wished to consult him, I must call upon him, as the spirit of my parents, to come forth out of the water; and remember this token, that I should observe, in some part of the house, a vapour ascending, soon after which the spirit would appear and grant what I asked. Some years ago, when my little brother was very ill, I tried this method for the first time, and called upon Torngak; when I really thought I perceived a small vapour arising, and shortly after the appearance of a man in a watery habit stood before me. I was filled with horror; my whole body shook with fear, and I covered my face with my hands.' "''*

The following instance shews the zeal which the christian Indians had for the conversion of their countrymen. "Three families arrived from Nain. They pitched their tents close to our palisadoes, which gave us the pleasure to hear their melodious singing at their morning and evening family worship. During their abode here, they were indefatigable in proclaiming the Gospel to the heathen. They went from tent to tent, and in simple language, but with great energy and burning hearts, related what the Lord had done for them; exhorting, both our own people and the strangers, to surrender themselves without exception to their God and Saviour."†

The awakening extended to the schools. "One day while we were closing them as usual," say the missionaries, "by singing a verse, there arose such an emotion of heart among them, that all melted into tears; and at last, without any direction, they of themselves fell on their knees. The missionary, therefore, who was keeping the school, knelt down also, and was powerfully excited to fervent prayer for these dear little ones, commending them to the grace of our Sa-

* Period. Acc. Vol. IV. p. 119.

† Period. Acc. Vol. IV. p. 130.

vigor. Frequently the children met together, after the example of their parents, during which they were so much affected, that they burst into loud weeping.”*

The power of religion was manifest in leading the converts to discard their vain ornaments. “At the holy Communion three Esquimaux, Joseph, Lydia, and Ketura, were present as candidates; and Sarah with a view to confirmation. The three women were so much affected that they cried and sobbed aloud, so as almost to create disturbance. After the service was over, they could hardly stand, and continued weeping aloud. We let them come into our house until they had recovered themselves. They said they were so overpowered by a sense of the presence of the Lord Jesus, that they knew not where they were, or what they did. They wept on account of their unworthiness, and said they would now give their whole hearts to him who died on the cross to save them. On the following day Sarah came and brought all the metal rings with which she had formerly decorated her fingers, in the Esquimaux fashion, and wanted to part with them. We asked the reason. She said, ‘I will have nothing now to please me, but only Jesus.’ She was followed by Lydia, Louisa, and others, who brought their ornaments to dispose of to their friends. They did this quite of their own accord, for we never begin with finding fault with their dress.”†

This time of refreshing was most precious to the missionaries. “We cannot describe,” say they, “to our dear brethren and sisters, in words, what we felt when we beheld such a proof of the power of the Lord’s grace made manifest in this nation; among whom our Brethren have laboured upwards of thirty years, and suffered so much anxiety and grief at their hardness of heart. It now appears, indeed, that the Lord’s time is come; when they that were asleep in sin and death shall awake and receive ears to hear the

* Periodical Account, Vol. IV. p. 130.

† Periodical Account, Vol. IV. p. 210.

Gospel for the salvation of their souls. Oh, that we were able by words to convey some faint idea of the joy and gratitude we feel, in beholding this work of the Lord among our dear Esquimaux.”*

This revival has continued in a greater or less degree to the present time. The number of converts is not known. In 1812, the baptized in all the settlements were about 300. The Brethren continue to labour in faith. They love their work. One of them on a visit to England, being asked by the Rt. Hon. Charles Grenville if he sincerely wished to return to the barren coast of Labrador, answered—“Sir, I do sincerely wish to return to Labrador, and that from a fervent love to the Esquimaux, and to my service among them. It is true, that when I had been eighteen years in that country, I felt a great desire to visit my relations and friends, and the Brethren’s congregations in Europe. It was like the feeling of hunger I had this forenoon, in waiting for your late dinner; but now, since you have treated me so hospitably, my hunger is satisfied. I am thankful; but want no more, and am ready to go home. Thus my hunger, after enjoying my friends’ company, has been richly satisfied. For the kindness and love of the Brethren in all places where we have been, I feel thankful; and am refreshed by it.† I am now ready to return to my work; and, if it pleases the Lord, to lay down my bones among those dear people, whom I love as my children.”†

In 1817, the state of the different settlements was nearly as follows;

* Periodical Account, Vol. IV. pp. 128—132.

† The Brethren are somewhat peculiar in permitting their missionaries to revisit home. There are some advantages, perhaps, attending it. Dr. Bogue, principal of the Missionary Seminary at Gosport, decides that a missionary ought to return once in ten or twelve years; but this cannot usually be done.

‡ Periodical Account, Vol. VI. p. 164.

Nain.	112	Baptized	130	Congregation
Okkak	146	do.	179	do.
Hopedale	104	do.	48	Com. 135 do.

The communication with Labrador is still kept up by a regular trading vessel, on which the missionaries are entirely dependent for supplies. Considering the extreme danger of navigating in that world of ice, it will at once be seen that they must constantly live by faith. It is worthy of remark while so many vessels are lost, that the vessel, on which they depend, has now supplied them more than fifty years, without once failing them. In 1816, for the first time, she was prevented reaching Hopedale by the ice and storms. The emotions with which they greet her arrival are well described in their letter from Okkak, in 1813.

“The 1st of this month was the joyful day, on which, about 6 o'clock in the afternoon, we saw the *Jemina* approaching in full sail from behind the distant mountains. Our hearts overflowed with thanksgiving, and our eyes with tears of joy; and we could not help exclaiming, ‘This is not the work of man, it is God alone who protects and safely leads this little bark through all the dangers of the sea, and the enemy, across the stormy ocean. Our joy was soon increased by discovering the white flag with the olive branch of peace, flying from the mast head. No one is able to express or conceive what an impression this sight made on us.’”
The missionaries have within a few years undertaken a translation of the whole New Testament; and that noble institution, the British and Foreign Bible Society, have agreed to be at the expense of publishing it. The gospel according to John was printed about six years ago, and the other three gospels two or three years after. When the former was distributed among the converts, they expressed their sense of its value in the most affecting manner. Some burst into a flood of tears, some pressed the little book to their bosoms and seemed

* Period. Acc. Vol. VI. p. 49.

to enjoy a foretaste of Heaven; and some expressed their gratitude in letters addressed to the missionaries. They now take it with them when they go in search of provisions, and they spend their evenings in their tents, or snow houses, reading it with great delight.

CHAPTER VII.

TARTARY AND NICOBAR ISLANDS.

Mission established in Tartary—Sarepta built—Visit to the Tschecks—Five Tartar girls baptized—Nicobar Islands—Attempts to plant a Colony—Missionaries—Their sufferings—Mission relinquished.

TARTARY. Several of the Brethren were sent, in 1765, to form a small colony in the kingdom of Astrachan with a view to introduce Christianity among the neighbouring Tartar tribes. They fixed their residence about twenty four miles below Czarizin, where, with the assistance of some Russian carpenters, they erected the necessary buildings and founded a town which they called Sarepta.

This was much frequented, being the thoroughfare from St. Petersburg to Persia and the East Indies. Among other visitors was a merchant from Georgia, who informed them there was a tribe called Tschecks, inhabiting the mountains of Caucasus, who, according to their own account, were, some hundred years ago, driven from Europe; that they still retained their language, customs, and the Christian religion; and had in their possession the books of their forefathers, deposited in large strong built churches; that these were fallen into disuse, but they looked forward to a time when the ancient worship would be restored.

As the Brethren consider themselves descended from the Tschecks, they very naturally conjectured that these were the countrymen of their ancestors, who were ban-

ished from Moravia on account of their religion, and were said to have settled near the mountains of Caucasus.

To obtain further information, two of the Brethren attempted a visit to this tribe ; but after advancing within four days journey, they were met by an army of Tartars, and obliged to return. The attempt was renewed successfully by three of the Brethren several years after. On approaching the principal town of the Tschecks, what was their disappointment, to hear the cry of the Mollahs on the turrets of the mosques, summoning the people to evening prayers. The inhabitants were Mahometans, though it appeared that their forefathers were originally Christians. They said, "Our countrymen embraced the religion of Mahomet more than three hundred years ago, and now we thank God he has directed us in the right path to Heaven."*

With regard to the principal object of the Colony, the Calmuc Tartars, a horde of them encamped in the neighbourhood, soon after its establishment. The building of Sarepta was to them a source of much amusement. They came in great numbers to view the various operations. A physician, who attended many of them in sickness, and among the number one of their princes, assisted in gaining their confidence. The chief invited two of the Brethren to live with him and learn their language. They went. During two years they resided among the Tartars, conforming to their manner of life and accompanying them in their emigrations from place to place with their tents and cattle. They were treated kindly, but their message of salvation was not received by the poor barbarians. The horde at length left that part of the country in 1774, and only a few straggling families remained about Sarepta.

The Brethren have frequently since attempted to introduce the Gospel among the Calmuc Tartars, but

* Period. Acc. Vol. III. pp. 365, 366.

with little success. The Calmucs are proud of their own religion. "Though every nation," say they, "may pursue its own method to obtain the chief good, yet ours must be the best, since it shows a man how he may become a god." They are likewise very superstitious. They commenced a long and bloody war against the Persians, calling them infidels, simply because they would not give their whiskers a particular cut. They desire no other happiness hereafter, than such as may be enjoyed on earth, in riches, cattle and furniture.

Finding that little could be done among the older Calmucs, the Brethren have lately turned their attention to the children. Several of them have received religious instruction with some apparent effect. In 1808, some Kirgisian Tartars, reduced to great distress, offered to sell their children to obtain the necessaries of life. The court of St. Petersburg proposed to purchase a number, and send them to Sarepta. It seems this was not done; but in 1808, the Brethren themselves ransomed four girls from this tribe, whom they instructed and afterwards baptized. These, and a blind Calmuc girl brought to the settlement, are the only individuals they have received into the church. The Brethren have begun a translation of the New Testament into the Calmuc language. They have likewise been very useful to the German colonists settled in their neighbourhood.

NICOBAR ISLANDS. A commercial establishment was made by the Danes, in 1756, on the Nicobar islands at the entrance of the Bay of Bengal. It was soon intimated to the Brethren, by a person of rank at Court, that the king of Denmark wished a mission to be attempted among the natives. It was accordingly projected; but before it could be carried into execution most of the colonists had died, and the establishment was broken up.

The Brethren, however, resolved to prosecute their design, and for this purpose formed a small settlement

at Tranquebar, where they built a house, out-houses, and work-shops for their several trades, to serve as a nursery to the mission. The Danes forming a new establishment in 1768, six of the Brethren accompanied the colony and settled on Nancauwery, one of the Nicobar islands; but the colonists died so fast that at the end of three years only two European soldiers survived, and the attempt at forming a trading factory was abandoned.*

The Brethren still remained. To supply them with the necessaries of life, the settlement at Tranquebar chartered a small vessel. After two or three losing voyages, and combatting contrary winds, this undertaking was relinquished. The missionaries were consequently reduced to want. They had many other difficulties to struggle with, particularly the unhealthiness of the climate, by which one after another was hurried to the grave.

In 1779, John Gottfried Haensel, and another of the Brethren, joined the mission; but the latter soon died, and of the three whom they found alive, only one survived but a short time. Haensel and his companion, left alone, besides being affected with sickness, were exposed to great dangers; especially from the Malay robbers who infested the islands. More than once they were surrounded by these barbarians, and shown their pointed daggers tipped with poison.

In 1783, three new missionaries arrived, but in a very unhappy condition. The vessel in which they sailed from Tranquebar, was taken by a French privateer; and they escaped after being long detained on the Malay coast, in an old prow. The Brethren at Nancauwery, had long been in want of many necessaries of life, and now, instead of receiving a supply of provisions, their number was augmented to consume what little they had. They at length fitted up the prow with new sails, for which they worked up their whole stock of cloth, and two of the Brethren ventur-

* Letters on the Nicobar islands, p. 9.

ed in it to Tranquebar. The situation of those who remained, then became more wretched than ever. It was with great difficulty they could subsist. Their constitution was completely undermined by sickness, anxiety, and toil; nor were their hearts cheered by the conversion of any native.* "Oh, how many tears," says Mr. Haensel, "have I shed during that period of distress and trouble. I will not affirm, that they were all of that kind, which I might with David pray the Lord 'to put into his bottle,' and ask 'are they not in thy book;'" for I was not yet fully acquainted with the ways of God with his people, and had not yet a heart wholly resigned to all his dealings. Oftentimes self-will, unbelief, and repining at our hard lot, were mixed with our complaints and cries unto him.†

The labours of the Brethren produced no sensible effect. They found it extremely difficult to learn the language so as to become intelligible, there being no

* Letters on the Nicobar islands, pp. 21, 23.

† Their accommodations may be imagined from the following. Says Mr. Haensel—"On my frequent excursions along the sea coast, it sometimes happened that I was benighted, and could not, with convenience, return to our dwelling; but I was never at loss for a bed. The greater part of the beach consists of a remarkably fine white sand, which above high water mark is perfectly clean and dry. Into this I dug with ease a hole large enough to contain my body, forming a mound as a pillow for my head; I then lay down, and by collecting the sand over me, buried myself in it up to the neck. My faithful dog always lay across my body, ready to give the alarm, in case of disturbance from any quarter. However, I was under no apprehension from wild animals. Crocodiles and kaymans never haunt the open coast, but keep in creeks and lagoons, and there are no ravenous beasts on the island. The only annoyance I suffered was from the nocturnal perambulations of an immense variety of crabs of all sizes, the grating noise of whose armour would sometimes keep me awake. But they were well watched by my dog; and if any one ventured to approach, he was sure to be suddenly seized, and thrown to a more respectful distance; or if a crab of a more tremendous appearance deterred the dog from exposing his nose to its claws, he would bark and frighten it away; by which, however, I was often more seriously alarmed than the occasion required. Many a comfortable night's rest have I had in these sepulchral dormitories, when the nights were clear and dry." Letters on the Nicobar Islands, pp. 20, 36, 37.

vocabularies or books ; and the natives, at the same time, being too indolent to speak, if they can avoid it. At the same time their notions of a Divine Being were so vague, and their moral sense so dull, that it was extremely difficult to awaken in them any curiosity about religion. They had no word in the language to express their idea of God ; but one simply, which signifies *above*. Of God, they had some notion that he is good ; but when the missionaries attempted to explain his love in the plan of salvation they were astonished, and would not believe it was any thing which affected them. When told of the Redeemer, they said "they could not think that the sufferings of one man could atone for the sins of another ; and that, therefore, if they were wicked, what was told them of a crucified Saviour would not help them ; but they were not wicked ; they were good, and never did any thing wrong."

An extract from Mr. Haensel, the only missionary who finally survived, will best show the state of the mission before it was given up, and the manner in which this was done.

"The three following years of my stay were spent in fruitless attempts to preach the gospel to the natives, and the arrangements proposed and made by the newcomers, seemed all to fail. But I cannot help observing, that when we speak of the total failure of our endeavours to promote the conversion of the natives, we have cause in a great degree, to blame ourselves. For my part, I must confess with humble shame, that I soon lost my faith and courage, brotherly love having ceased to prevail among us ; for how can missionaries speak, with effect, of the love of Jesus, and its fruits in the heart, when they themselves do not live in the enjoyment of it ? It is true, our trials were great, and the prospect, in many respects, most gloomy ; but we have seen in other instances, what the Lord can do, by removing obstacles, and giving strength to His servants, if they are one in spirit, pray and live together in uni-

ty, and prefer each other in love. This was too much wanting during the latter part of our abode in the Nicobar islands, and O that all missionaries would remember, that brotherly love is the most precious jewel in a mission ; and that no sacrifice of one's own opinions and schemes is too great, to maintain it unbroken."

"The loss of so many valuable men, the total failure of the object of the mission, and the want of proper Brethren, willing to devote themselves to so hopeless a cause, at length prevailed, and it was resolved to give up the mission. I was again deputed to go to Nancauwery, to fetch Brother Kragh, and all effects belonging to the mission, and to deliver up the premises to the Governor, who, on our representation of the impracticability of our supporting the mission any longer, had consented to send a lieutenant, a corporal, and six privates, to take possession. I accompanied these people, and delivered to them every thing I could not carry away.

"Words cannot express the painful sensations which crowded into my mind, while I was thus executing the task committed to me, and making a final conclusion of the labours of the Brethren in the Nicobar Islands. I remembered the numberless prayers, tears, and sighs offered up by so many servants of Jesus, and by our congregations in Europe, for the conversion of the poor heathen here ; and when I beheld our burying ground, where eleven of my Brethren had their resting place, as seed sown in a barren land, I burst into tears, and exclaimed : Surely all this cannot have been done in vain ! Often did I visit this place, and sat down and wept at their graves.

"My last farewell with the inhabitants, who had flocked to me from all the circumjacent islands, was very affecting. They wept and howled for grief, and begged that the Brethren might soon return to them. We always enjoyed their esteem and love, and they do not deserve to be classed with their ferocious neighbours, the Malays ; being, in general, kind and gentle in their

dispositions; except when roused by jealousy, or other provocations; when their uncontrolled passions will lead them into excesses, as some of the Danish soldiers experienced. We always found them ready to serve us."

Mr. Haensel, though his constitution was so completely poisoned by the malignant fever of the island, that he had a regular attack of it every third day during his life, became a very active and successful missionary in the West Indies, where he died in 1814, much lamented.

CHAPTER VIII.

NORTH AMERICA.

Mission commenced by Rauch at Shekomoko—Two Indians awakened—Persecution excited—T'schoop's account of his conversion—Brethren's manner of life and preaching—Their danger—Happiness of the Indian converts—A prodigal brought back—Indians remove—Build Gnadenhutzen—Various labours of the Brethren.

THE United Brethren formed a small settlement in Pennsylvania in 1734, and another in Georgia the following year. The latter had for its object the Christian instruction of the Indians. Some advances were made in this good work, and prospects were favourable for the conversion of the heathen, when a difficulty arising between the Brethren and the government on account of their refusing to bear arms, they were obliged to retire and join the settlement in Pennsylvania. The Rev. Mr. Spangenberg who conducted the colony, had in the mean time returned to Herrnhut, and made such a representation of the deplorable state of the Indians, that several single Brethren resolved to

hazard their lives in a persevering attempt to extend among them a knowledge of the Gospel. Twelve were nominated for this undertaking, and Christian Henry Rauch immediately set out. He arrived in New York July 16, 1740. There even the pious people attempted to dissuade him from any effort among the Indians; telling him that many expensive attempts had been made in vain to Christianize them. But he was not to be dissuaded. He placed his sole confidence in God, and went quietly to work. Hearing that some Indians had arrived at New-York to negotiate a treaty, he sought them out. He found them in a drunken frolic. Waiting till they were sober, he spoke with two of them, Tschoop and Shabash, inquiring if they did not want a teacher. The latter answered in the affirmative, adding, that he frequently desired to know better things, but could not tell how or where to find them.*

The missionary was encouraged to visit their residence at Shekomeko, East of Hudson's river and not far from Poughkeepsie. He was at first received with much kindness. His message concerning the Son of God becoming a man and dying for our sins excited attention and surprise; but it was soon turned into derision. These Indians were indeed among the most abandoned of their species, for drunkenness and every other vice prevailed among them to a shocking degree. Rauch suffered much from the want of food, and from fatigue in travelling, having no means to keep a horse or money to hire a boat; but he thought himself sufficiently compensated, when some effect of his labours began to appear. Both Tschoop and Shabash, who were among the greatest drunkards, were awakened. Their eyes overflowed with tears, when the sufferings and death of the Redeemer were described to them. Some Christians in the neighbourhood hearing of this, invited

* History of the Mission of the United Brethren among the Indians in North America, by George Henry Loskiel, Part II. p. 7.

the missionary to preach in a barn, which he did for a year with success. But these exertions roused the malice of such among the white inhabitants as were unwilling that the heathen should be instructed; and they contrived to prejudice the Indians against the missionary, by reporting that he was only seeking to deprive them of their liberty. The savages, irritated by these reports, threatened to shoot him if he did not leave the place. He took shelter with a farmer in the neighbourhood, but continued his visits and instructions. At length even Tschoop and Shabash became so much incensed, that the former attempted to shoot him, and the latter constantly avoided his presence. He followed them with patience and love, sowing the word with tears; and though some of the Indians talked of hanging him up in the woods, and one actually ran after him with a hatchet, and would have killed him but for stumbling into the water; all began to admire his courage, united with so much meekness and humility. He often spent half a day in their huts, ate and drank with them in a friendly manner, and even lay down to sleep in the midst of them, with the utmost composure. This last circumstance made a deep impression on the minds of the Indians, particularly on that of Tschoop. He one day, while the missionary was lying fast asleep before him, was struck with the thought, "This cannot be a bad man. He fears no evil, not even from us who are so savage. Here he sleeps comfortably and places his life in our hands." On farther reflection he was convinced that the reports of the white men were malicious, and he attempted, with success, to remove the unfavourable impressions of his countrymen.*

Confidence being restored, Rauch laboured with new zeal. He did not labour in vain. The change effected on Tschoop was particularly remarkable. The tiger was changed into a lamb. He gave the following simple, but interesting account of his conversion.—

"Brethren, I have been a heathen, and have grown old among the heathen; therefore I know how heathen think. Once a preacher came, and began to explain to us that there was a God. We answered, 'Dost thou think us so ignorant as not to know that? Go back to the place from whence thou camest.'" Then again another preacher came and began to teach us, and to say, 'You must not steal, nor lie, nor get drunk, &c.' We answered, 'Thou fool, dost think that we don't know that? Learn first thyself, and then teach the people to whom thou belongest, to leave off these things. For who steals, or lies, or who is more drunken than thine own people?' And thus we dismissed him. After some time Brother Christian Henry Rauch came into my hut, and sat down by me. He spoke to me nearly as follows:—"I come to you in the name of the Lord of heaven and earth. He sends to let you know, that he will make you happy, and deliver you from the misery, in which you lie at present. To this end he became a man, gave his life a ransom for man, and shed his blood for him, &c. &c.'" When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought; What kind of man is this? There he lies and sleeps. I might kill him, and throw him out into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words. They constantly recurred to my mind. Even when I was asleep, I dreamt of that blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place among us. I say therefore, Brethren, preach Christ our Saviour and his sufferings and death, if you would have your words to gain entrance among the heathen."*

The following year, 1742, Rauch was joined by

* Loskiel's History, Part II. p. 14, 15.

Gotlob Buettner, who came from Europe to assist in the mission. They both soon attended a synod of the Brethren in the vicinity of Bethlehem, and received ordination. Some of the converted Indians, one of whom was Shabash, accompanied them, and were baptized before the whole assembly. On the return of the Brethren, Tschoop, who could not go such a distance on account of lameness, was admitted to the same ordinance. The gospel now made rapid progress. At a visitation of the mission by Count Zinzendorff a few months later, baptism was administered to six others.

Four Brethren with their wives joined the missionaries as assistants, and they extended their labours to different places in the vicinity. They were generally obliged to earn their bread by working with their hands; and they conformed so far to the Indians' customs, in dress and living, as to be taken for them. Their manner of living and preaching had great effect. When Jesus Christ was preached, the Indians would say, "Yes, this is true. This is the right way, of which we have hitherto been ignorant; these are not mere words, they proceed from our teacher's heart."*

At one time a captain of the Indians finding some Europeans in the hut of one of the missionaries said, "You ought to be ashamed of yourselves, who have been so long among us and never to have told us of any thing of what we hear from this man. He tells us what he has felt in his own heart; shews us the state of our own hearts, and hits the mark exactly. But you chatter and read in books, and never do the things you teach to others. From him we learn how we may be saved."†

A trader endeavoured to convince Shabash that the Brethren were not privileged teachers. He answered; "They may be what they will, but I know what they have told me, and what God has wrought within me. Look at my poor countrymen there lying drunk:

* Loskiel's History, Part II. p. 39.

† Loskiel's History, Part II. p. 42.

before your door. Why do you not send privileged teachers to convert them, if they can. Four years ago I also lived like a beast, and not one of you troubled himself about me; but when the Brethren came they preached the cross of Christ; and I have experienced the power of his blood, according to their doctrine, so that I am freed from the dominion of sin. Such teachers we want.”*

A Dutch clergyman in Westenhuck having asked an Indian, whom he had formerly baptized, whether he had been in Shekomeko and had heard the missionary preach? The Indian answered, “I have been there, attended to the missionaries’ words, and liked to hear them. I would rather hear him than you, for when he speaks, it is as though his words laid hold of my heart, and a voice from within said that is truth; but you are always playing about the truth, and never come to the point. You have no love for souls, for when you have once baptized them you let them run wild, troubling yourself no further about them. And in this you act worse than one who plants corn; for he goes to see whether the corn grows or not.”*

The missionaries were however frequently in danger. One of them was attacked by a savage, who presenting a gun to his head, exclaimed, “Now I will shoot you, for you speak of nothing but Jesus.” He answered, “If Jesus does not permit you, you cannot shoot me.” The Indian was entirely disconcerted, went off in silence, and two days after called on the missionaries to come and preach to his wife and some others at his house.

The first communion season, to which ten of the baptized Indians were admitted, was a most interesting occasion. The missionaries were overcome with weeping. On a second season of the like kind, twenty two Indians were added to the church. The following day,

* Loaskiel’s History, Part II. p. 56.

† Loaskiel’s History, Part II. p. 71.

one of them declared, "that he never knew that any one could feel so happy in this world."

In making some regulations for the congregation, one who was formerly a captain was appointed an overseer. He performed his duties in a very friendly manner, until one day after the sacrament, he came and begged to be dismissed, adding, that he had experienced so much happiness during the communion, that he resolved to give up all business and devote himself wholly to uninterrupted intercourse with the Saviour. He was, however, persuaded to keep his station, until another should be found to fill it; but on the condition that he should no more be called captain, for said he, "I am the least among my brethren."

At the close of the year 1743, the congregation of baptized Indians consisted of sixty three persons, besides a number in the vicinity. The love of the Brethren to them was very great. One of the Indians having left the congregation, Rauch set out to seek him, though forty miles distant, hunting in the woods. When he saw the missionary, he was like a frightened deer. Rauch addressed him kindly, told him the object of his visit, and that he would follow him, though he should go two or three hundred miles. The Indian recovered himself soon, and said in broken accents, "Does Buettner remember me still? Are you come merely to seek me? Have you nothing else to do here? I am wretched, I am in a bad state." Rauch perceiving that his heart was touched, said nothing more that evening. In the morning the poor wanderer repeated his questions, adding more to the same purpose, and then with a broken heart began to weep most bitterly. He returned, and ever after walked consistently.*

In the spring of 1744 a most violent persecution was raised against the Brethren by some neighboring whites, who brought them before the courts, and even before the governor of New York, under various charges, et-

* Loakial's History, Part II. p. 67.

pecially for having an alliance with the French. The whites finally obtained an act of the Assembly, banishing the missionaries from the Province. The grief they felt on parting with their beloved people was inexpressible. They were, however, able to visit them occasionally from Bethlehem, whither they had retired, though subject to many perplexities, and frequent dangers in doing it. Two of the Brethren, David Post and Frederic Ziesberger, going on a visit to the Iroquois were arrested at Albany and imprisoned seven weeks.

It was finally thought advisable to remove the Indians to some eligible spot in Pennsylvania; but after the Brethren had, with some difficulty, obtained permission for them to settle on lands belonging to the Iroquois Indians, they refused to emigrate, alleging that the governor of New York had commanded them to remain in their present situation. They were soon however obliged to remove from Shekomeko, as the neighbouring whites, apprehending they might join the French, were determined on driving them away. The inhabitants of Rynbeck even demanded a warrant to go and kill them all. A number, therefore, immediately departed to Bethlehem, where they erected some temporary habitations. But it being found inconvenient to have an Indian town so near this place, the Brethren purchased about two hundred acres of land at the junction of the rivers Mahoy and Lecha, where they built a town, which they called *Gnadenhutzen* (or *Tents of Grace*). To this many resorted, who had remained at Shekomeko. Their removal was frequently embarrassed by their being poor and in debt, so that the Brethren at Bethlehem were obliged to give them much pecuniary aid, as well as to assist them in clearing and planting the land. The burden of every thing, indeed, fell on the Brethren, as the Indians were ignorant, and besides, unable to endure the fatigue of labour. But the missionaries made every sacrifice, per-

formed the hardest service, and took their meals in common with the Indians.

In a short time Gnadenhutten became a regular and pleasant town. The church stood in a valley. On one side were the Indian houses in the form of a crescent, upon a rising ground; on the other, the houses of the missionaries and a burying ground. The Indians laboured diligently in the fields; one of which was allotted to each family; and as these became too small, the Brethren purchased a neighbouring plantation and erected a saw-mill. Hunting, however, continued to be their usual occupation. As this is a precarious mode of subsistence, a constant supply of provisions continued to be needed from Bethlehem. The congregation increased by degrees to about five hundred persons. A new place of worship was opened and a school commenced. The place was visited by many heathen Indians, who were struck with the order and happiness of the converts, and were prepared to think favourably of the christian religion.

Besides labouring with unwearied diligence at Gnadenhutten, the Brethren made frequent journeys among the Indians in other parts. Several establishments were attempted, among which was one at Shomoken, on the Susquehanna river. This was attended with great expense, as every necessary of life was carried from Bethlehem. The missionaries were likewise in constant danger of their lives from the drunken frolics of the natives. They visited Onondago, the chief town of the Iroquois, and seat of their great council; and obtained permission for two of them to settle there, and learn the language. They went, but suffered much for want, being obliged to hunt, or seek roots in the forest for a subsistence. They likewise made various journeys to Shekomeko, the scene of their early labours, and visited two other places not far distant from that on the Housatonic river, Patchpatgock and Wachquatnach, in both of which there had been many converts. They now established mission-

aries among them. Shekomeko, however, was destroyed before this, nothing remaining but the burying ground, and a few Indians who had relapsed into paganism. Meniologomekah, about a day's journey from Bethlehem, was an object of attention, and a missionary was eventually stationed there. So true was it of these excellent men, they were "in labours of it."^{*}

CHAPTER IX.

NORTH AMERICA CONTINUED.

Troubles commence—War—Destruction of Gnadenhutten—Eleven Brethren and sisters murdered—Effect of the catastrophe—Danger of Bethlehem—New Settlements—War revived—Christian Indians hunted down for destruction—Protected by Government—They build Friedenshutten—Settlements on the Ohio—Collect on the Muskingum.

THE congregation had as yet been peaceful and prosperous. But in 1753, a succession of troubles commenced, whose event was most tragical. First, an embassy of Nantikahs and Shawanese arrived at Bethlehem with a proposal for the congregation to remove into the country of the Iroquois, to a place called Wajomic. The reason of this did not then appear, but afterwards it was found, that these tribes had resolved to join the French in hostilities against the English, and wished to provide a safe retreat for their countrymen. This they supposed would be acceptable to the Brethren, especially as the place mentioned was the same which had been fixed upon by them when they thought of removing from Shekomeko. This was, however, not the case, and most of the Indians were

* Loskiel's History, Part II. pp. 101—183.

averse to a removal; but a party being at length formed, seventy persons left Gnadenhütten for Wajomic, and about fifteen for another place in its vicinity. To see them depart filled the missionaries, with the most pungent grief, but all representations to the Indians of their danger was in vain. Their place however, was nearly filled by converts from Meniologomekah, who were ordered by the proprietor of the land to leave that station. But the tranquility of the congregation was again disturbed. A message arrived to the following effect. "The great head, that is, the council of the Iroquois in Onondago speak the truth and lie not; they rejoice that some of the believing Indians have moved to Wajomic, but now they lift up the remaining Mahikans and Delawares, and set them also down in Wajomic; for there a fire is kindled for them, and there they may plant and think on God; but if they will not hear, the great head or council, will come and clear their ears with a red hot iron," that is, set their houses on fire and send musket balls through their heads. This threatening produced some effect, though it was discovered it did not originate in the great council; but only in the Oneida tribe. The Brethren used no authority in this crisis, but affectionately entreated the Indians to remain. Most of them consented to stay. One said, "What can the chief captain of the Six Nations give me in exchange for my soul? He does not consider how *that* may fare at last." Another said "God who made me and saved me is able to protect me. I am not afraid of the anger of man, for not a hair of my head can fall to the ground without his will."* War at length commenced, and fear, horror, and distress inexpressible fills the whole country. The first essay of the savages was upon the English plantations near Shomoken, which they plundered and burnt, murdering fourteen white people. The Brethren at Shomoken were in imminent danger, but finally escap-

* Leskiel, Part II. p. 167.

ed to Bethlehem. Every day disclosed new scenes of barbarity. The country is in an uproar, the inhabitants flying some to the East and some to the West, and others seeking safety in places which had been deserted.

The Brethren at Bethlehem and Gnadenhütten resolved to stand at their post. To those in the latter place the revolution was fatal. One night in November 1755, a party of French Indians attacked the house of the missionaries. While the family are at supper, they hear an unusual barking of the dogs, upon which Senseman goes out at the back door, to see what is the matter. On the report of a gun several together rush to open a front door. Here they are met by a number of Indians, with their guns pointed and ready to fire the instant the door should open.

Martin Nitschman was instantly killed. His wife and some others were wounded, but they fled with the rest up garret, and barricaded the door with bedsteads. One of the Brethren escaped by jumping out of a back window, and another who was ill in bed did the same, though a guard stood before his door. The savages now pursue those who have taken refuge in the garret, and strive hard to burst the door, but finding it too well secured, they set fire to the house. It is instantly in flames. At this time a boy called Sturgeous, standing upon the flaming roof, ventured to leap off, and thus escaped. A ball had previously grazed his cheek, and one side of his head was much burnt. Mrs. Partsch likewise leaped from the roof while on fire, unhurt and unobserved. Fabricius made the same attempt, but was brought down by two balls, siezed alive and scalped. All the rest, eleven in number, were burnt to death. Senseman, who first went out, had the inexpressible grief of seeing his wife perish in the flames. Mrs. Partsch who had escaped, could not, through fear and trembling, go far, but hid herself behind a tree upon a hill near the house. From this place she saw her sister Senseman, already surrounded by the

flames, standing with folded arms, and exclaiming, "Tis all well, dear Saviour." The house being consumed, the Indians set fire to the barns and stables, by which all the corn, hay, and cattle, were destroyed. They then divided the spoil, soaked some bread in milk, made a hearty meal, and departed; while Mrs. Partsch looked on unperceived.*

With this judgment, mercy was mingled. The Indian congregation, hearing the guns, and seeing the flames, fled into the woods, deserting the whole town in a few minutes. The savages afterwards returned and burnt all the dwellings, including the mill, and destroyed all the property; but the inhabitants, though reduced to the utmost poverty, found refuge in Bethlehem. This disastrous event was moreover the means of averting a still greater calamity. A plan had been set on foot to destroy all the Brethren's establishments in North America. A forged letter pretending to be written by a French officer, was circulated in all the papers, stating "that his countrymen were certain of soon conquering the English, for not only the Indians had taken their part, but the Brethren were also their good friends, and would give them every assistance in their power." This letter, with other reports, produced a very general excitement against the Brethren. In New Jersey a declaration was publicly made with beat of drums, that Bethlehem should be destroyed, and the most dreadful threatenings were added—that in the several settlements of the Brethren, such a carnage should be made as had never been known in North America. This attack on Gnadenhütten completely opened the eyes of the people to the innocence of the Moravians.

Such indeed was the revolution in the public sentiment, that Bethlehem soon became a refuge for the whites who fled from the murderous ravages of the natives. But the resort of the Indians to Bethlehem rendered the situation of that place dangerous. On the

* Loskiel's History, Part II. p. 117.

one hand, the savages insisted that they should make a common cause with them against the English. On the other, there were among the whites, many who could make no distinction between one Indian and another; but demanded the extirpation of the whole race. Being thus between two fires, the inhabitants of Bethlehem were as sheep penned up for the slaughter. At night when they lay down, they knew not whether they should behold the morning; and in the morning, when they rose, whether they should see the evening. But not one individual left the place. Each seemed chiefly concerned to be prepared to die. At the same time they took every precaution, guarded the town with palisadoes, and kept a constant watch. By this means the settlement was preserved; though the savages plundered and burnt several villages so near that the flames were seen from Bethlehem. They even came lurking around that place with torches, and attempted to shoot burning wadding upon the houses.*

By degrees the Indian congregation began to enjoy peace, dwelling under the wings of the Brethren. Some relapsed into heathenism, but in general they remained steadfast. Schools for the natives were commenced, public worship was attended in the Mohogan language, and Bethlehem assumed the appearance of a missionary settlement.

But the residence of the Indians there being found extremely inconvenient, a settlement was formed about a mile distant, called Nain; to which not only the converts at Bethlehem, but those who had retired to Wajomic, upon the invitation mentioned, collected. The number indeed increased so rapidly, that it became necessary to form a new settlement. With this view the Brethren purchased about 1400 acres of land behind the Blue mountains, whither several repaired and built a town, called Wechquetank. Previous to this the seat of war was changed, so that Pennsylvania and

* Loskiel's History, Part II. p. 174.

the neighbouring provinces were left undisturbed by the savages.

In 1763, however, hostilities were renewed by the savages, who murdered several hundred white people near the lakes and on the river Ohio. They began to make excursions into Pennsylvania; and it was expected that the former tragic scenes would again be acted over. This was especially to be apprehended by the Brethren, as some persons taught that this new war was a punishment of God on the white people, *because they had neglected to extirpate the savages!* They contended that all the Indians without exception should be put to the sword. A party of Irish freebooters, in particular, declared that no Indian should appear in the woods under pain of being shot; and if only one white man were murdered, the whole Irish settlement should rise in arms and kill all the inhabitants of Nain and Wechquetank, without waiting for an order from government, or even a warrant from a justice of the peace. It was several times attempted to put this threat in execution, after some whites had been murdered by the savages. At one time more than fifty assembled together with a view to surprise Nain and destroy all the inhabitants; while another party appeared before Wechquetank, with the same intention. The former were prevented by the difficulty of the enterprise, and the latter appeased by presents. The stroke, however, was only delayed; and it appeared to be the height of temerity for the congregation any longer to remain. In this distress waggons arrived at Wechquetank from the Brethren's settlement at Nazareth for the purpose of removing the Indians thither. A little circumstance occurred at this time which deserves notice, as it shews the attachment of the converts to their teachers. Some musket shots were heard about the time they were decamping. An attack was apprehended. The Indians were for going out to meet the enemy; but the missionaries exhorted them to stand on the defensive, and expect deliverance from

God. "Very true," said one, "only do'nt you stand before me for I will be shot first."* The party however from which the attack was expected marched off, and the congregation proceeded to Nazareth; leaving, besides a pleasant settlement, and convenient houses, their harvest and most of their cattle.

Meanwhile the state of things at Nain was dangerous in the extreme. The inhabitants, hemmed in on every side by their enemies, must have perished, had not an express arrived from Philadelphia, with an order from the chief magistrates, requiring that all the Indians belonging to the two congregations should give up their arms and place themselves under the protection of government. This they readily did, and thus evinced the power of the Gospel on their minds, for a savage will sooner lose his head than part with his gun. Being joined by the Brethren, who had lately retired to Nazareth, they were all conducted by the Sheriff to Philadelphia; suffering by the way every indignity from the populace, many of whom talked of nothing but hanging or burning them. At Philadelphia they were ordered to be lodged in the barracks; but the soldiers refused them admittance, and they were detained in the streets several hours, surrounded by an infuriated mob. At length they were ordered to Province Island, where they were lodged and provided for. Meantime Wechquetank was burnt by the whites, and an attempt was made to set fire to Bethlehem. It soon appeared that many hundreds were leagued together, to give themselves no rest until the Indians taken under the protection of government were massacred. To defend them it was concluded they should join the British army by way of New-York. But when, after a week's journey in constant peril of their lives, they arrived at Amboy, where two sloops were ready to carry them to New-York, orders arrived from the Governor, that not one Indian should set foot in that province. They were obliged to return to Philadel-

* Loskiel's History, P. II. p. 211.

phia, and were at last lodged in the barracks; but as the violence of the mob increased, it was found necessary to double the guard. Eight heavy pieces of cannon were planted in front, and a rampart thrown up in the middle of the square. The citizens, including many even of the young Quakers, generously took up arms in their defence. One night, when intelligence was received that the conspirators were approaching, the whole town was in motion, the bells rung; the streets were illuminated; and the inhabitants, being waked out of sleep, were summoned to attend at the town house, where arms and cartridges were distributed among them. The following day was spent in hourly expectation of the attack, until it was found that the rioters were dismayed by the preparations to meet them, and had desisted.*

Peace being at length restored, the Indians were released from their confinement, having suffered much from change of living, as well as from the small pox and fever; of both which near sixty had died. In March 1765, they left Philadelphia, and as it was apprehended, that they could not live unmolested in the vicinity of the whites, it was agreed they should settle on the banks of the Susquehannah. In their journey thither they encountered new and almost incredible difficulties, being almost famished in the wilderness; but at length arrived at the place of destination, and began to build a town which they called Friedenshütten, or Tents of Peace. When completed it consisted of thirteen Indian huts, and upwards of forty houses built of wood in the European fashion, lighted with windows, covered with shingles, and provided with chimnies. Great numbers flocked to it, and it became one of the most beautiful Indian towns that had been seen. But what is of vastly more importance, religion flourished. So powerful was the preaching of the gospel, that the missionaries were often interrupted by the weeping of the congregation, which is the more remarkable as an Indian disdains to weep.

* Lookiel's History, P. II. p. 221.

For several years the course of things was of the most pleasing nature. The place was frequented by heathen Indians from every quarter and many of them were apparently converted. Schools for the children were blessed. At a place about thirty miles up the river, an awakening commenced, a missionary was stationed there, and for some time it seemed as though all in the neighbourhood would embrace the gospel.

In September 1767, David Zeisberger, a very active missionary, set off on a journey through a prowling wilderness to the river Ohio. Arriving at Goshgoshink, he commenced his labours among the most abandoned natives. Never had he seen pagan abominations practised in so horrid a manner. Never had he beheld sin in so hideous and unblushing a form as at this place. It seemed to be the seat of Satan's court, the very centre of his throne. Yet the inhabitants were pleased with his visit, probably on account of its novelty. A blind chief, called Allemewi, was much affected, and a woman, said to be one hundred and twenty years old, was carried a considerable distance to hear the good words of the Saviour before she died. Before the departure of the missionary, the Indians, in a public council, invited him to return, which he did the next summer accompanied by two of his Brethren, and several converted Indians. On their arrival they preached every day, besides holding meetings morning and evening. It was an interesting sight to see the multitudes that assembled, with their faces painted black and vermilion, and their heads decorated with feathers and foxes' tails. These at first heard the word with attention, but soon the chiefs, jealous of their authority, instigated the old women to go about complaining that the corn was blasted, the deer had fled from the woods, and chesnuts and bilberries would no longer grow because of the strange doctrine, and because some Indians had changed their manner of life. To appease the wrath of the offended spirits, solemn sacrifices of hogs were offered in atonement. The whole

town was in confusion. Some attempted to kill the missionaries, who finally retired to a little distance and established themselves on the opposite side of the river. They commenced a settlement at a place called Lawunnakhannuk. Thither many who were partially awakened repaired. Among these was the blind chief Alleme-wi. This chief had protected the missionaries, and now appeared to be a real convert. One day he seemed full of grief, and said, "Brethren, I can bear it no longer; I must open my mind to you. I have neither eaten nor slept for three days and nights. My heart is full within me. I am convinced that I am a lost sinner, and unless my heart shall soon receive comfort I must die, for I cannot live so much longer." He trembled in every limb as he uttered these words. Soon after he was baptized and rejoiced in hope. Two others had been baptized at this place before; and the inhabitants of Goshgoshink, from various causes, began to be better affected towards the missionaries.*

Lawunnakhannuk in the beginning of 1770 was visited by an effusion of the spirit. Several heathen were converted. Some among the visitors. A strange Indian, who was conveying a barrel of rum to Goshgoshink, called and heard the Gospel. He was convinced of sin, and immediately resolved to alter his course of life. He therefore returned the barrel of rum to the trader at Pittsburg, from whom he had taken it, declaring that he would neither sell nor drink it any more; and if the trader refused to take it back he would pour it into the Ohio. The trader and other white people present were greatly amazed, and assured him this was the first barrel of rum ever returned by an Indian. He took it back without objection.

Hostilities having commenced between the Seneca and Cherokee Indians, the missionaries thought it advisable to retire from the seat of war. The congregation embarked on the Ohio, sailed past Pittsburg to the mouth of Beaver Creek, and up the river to the falls.

* Lookiel's History, Part III. p. 51.

a place of refuge. We therefore desire you to begin as soon as possible. We wish particularly to see our children instructed in reading the holy scriptures, that they may never forget them. Our eyes are to you, for we are not able to accomplish it ourselves." A new settlement was therefore commenced in the vicinity of the former, which they called Litchtenau; and at the end of 1778 the converts, in the three settlements, amounted to 414 persons.

CHAPTER X.

NORTH AMERICA CONTINUED.

Mission affected by the American war—Brethren taken prisoners—Congregation removed to the Sandusky—Inhuman massacre—Missionaries ordered to Detroit—Establishment on the Huron—Various wanderings—Fairfield built—Goshen—Attempts on the Wabash—Other attempts—Fairfield burnt—rebuilt—View of the mission.

WHILE the mission was thus happily prospering, it received a fatal check from the war already commenced between Great Britain and the colonies. The Brethren were determined to maintain a strict neutrality. They were imitated for a time by the Delaware chiefs. Some tribes in the vicinity, resolved on war, were enraged against the missionaries, attributing it to them that the Delawares would not fight. They therefore tried every method to destroy the mission, and among others attempted to seduce the believing Indians from the truth. In this they were, unhappily, but too successful. A party of apostates was formed even in Schoenbrunn who were ready to murder or imprison the missionaries. Every attempt was made

to reclaim them, but in vain; and it was concluded that the faithful should abandon the place and unite with the other two settlements. This trial was greater than any the Brethren had before met with.

The settlements were in constant danger of attack. At one time a band of Hurons came to Litchtenau, headed by their chief, called the Half-king. By meeting them with provisions, and giving them a kind reception, the Brethren conciliated these savages so much, that they departed without doing any injury. The alarm of their approach, however, caused the missionary at Gnadenhutzen to flee to Pittsburg, whence he went to Bethlehem. Two had been sent away before, on account of increasing danger, and now only two, Zeisberger and Edwards, remained.*

Gnadenhutzen being more exposed than Litchtenau it was thought best, after some time, to concentrate the mission at the latter place. This was done; and the Delawares persevering in their neutrality, peace was for some time continued to the congregation. It flourished. Two missionaries came from Bethlehem. The religious state of the believers was happy. One of them complained he had lost his Saviour. Being asked what he meant, he replied, "I thought I would lead a life altogether void of offence, and used to judge others who had been longer in the congregation than myself, whenever I thought them guilty of any thing which appeared to me not quite conformable to the conduct of a child of God. I was resolved to be better than they, and to keep all the promises I had made to our Saviour. At length I was satisfied with myself, forgot him, and am now an orphan."

The heathen were sometimes impressed with religious truth. Some of them listened to a conversation concerning the Saviour until midnight; and when Glikikin the speaker rose to retire, an old companion said, "We used frequently to spend many nights in feasting

* Loskiel's History, Part III. p. 126.

and drinking, and never felt disposed to sleep; let us for once pass a night in considering this great subject, and speak freely about it."

As Litchtenau overflowed with inhabitants, Gnadenhutzen was again inhabited, and Schoenbrunn rebuilt, not on its old site, but on the opposite side of the river, and called Salem.

The calm enjoyed for a short time was but the forerunner of a storm. The Delawares joined the English and no longer countenanced the christian Indians. Indeed it was resolved, in a full council of all the savages, that the hatchet should fall on the head of every one who would not take it up. The goodness of God, remarkable in some special interpositions, preserved the congregations for a time. At length, influenced by malicious reports, the English governor at Detroit took up a suspicion that the Brethren were partisans of the Americans, and spies. He resolved to stop their proceedings. An agent went to the Iroquois, requesting they would take the Indian congregation and convey them away. They were unwilling to do it themselves, but sent to the Chippaways and Ottoways this message; "We deliver you the Indian congregation to make soup of." They replied, "We have no reason to do so." The same message was sent to the Half-king of the Hurons, who, instigated by a Delaware captain Pipe, finally accepted it; though he said it was to save their lives.

In August 1781, more than 300 savages, commanded by the Half-king accompanied by Capt. Pipe and an English Captain, made their appearance before Litchtenau. In the beginning they were friendly, but they soon made known their commission. This caused great consternation. Debates ensued. The Indians refused to remove, though flattered with the promise of going to a perfect paradise. Their refusal was of course attributed to their teachers, who were at length seized, and declared prisoners. One of the Huron warriors, as they dragged them off into the camp, aimed a stroke

at the head of Senseman with a lance, while another seized them by the hair, and shaking them said, "Welcome among us my friends." They then stripped them naked to the shirt, sung the death song over them, and confined them in two huts on the bare ground, without any thing to screen them from the cold except a few rags. The Brethren after they were secured in the huts, saw the armed warriors march off to the settlement, and were left to imagine the barbarities about to be inflicted on their families. These, however, were brought prisoners of war, the savages singing their death song on the way. Among them Mrs. Senseman, who had been delivered of a child only three days before, was obliged to walk in a dark and rainy night several miles; yet she received no injury. The feelings of the Brethren on seeing their wives and children led captive may be imagined, but cannot be described.

At the commencement of these disasters, the conduct of the christian Indians was like that of the first disciples—they forsook their teachers and fled; but arriving at the woods they began to weep and make the air resound with their lamentations. They recovered from the panic, and returning used every means to alleviate the distresses of the missionaries, bringing them blankets at night for them to lie upon, and taking them away again early in the morning, lest they should be stolen. When the savages had kept the Brethren prisoners several days, and found that the believing Indians would not leave the settlements without their teachers, they set them at liberty, advising them to emigrate with the congregation. The Brethren returned to their people with great joy, administered the sacrament of the supper, in which the Lord was manifestly present, and prepared for a removal. But they never left any place with more regret. They abandoned their handsome settlements, large herds of cattle and hogs, and a rich harvest on the ground; all of which was in value more than 12,000 dollars. But what gave them most pain was the total loss of their books and writings, composed

with great care for the instruction of the youth. They were all burnt by the savages.*

On arriving at Sandusky creek after a most tedious journey, the savages, who had conducted them thus far, left them in a dreary wilderness. Here they were obliged to stay without food and without clothes or shelter. They built some huts and endeavoured to prepare for the winter. They were scarcely settled, when two Delaware captains came with orders to convey the missionaries to Detroit. Thither they went, and after being detained some time for their trial, they had the happiness of convincing the Governor of their innocence, and were permitted to return to their beloved people. But they returned only to witness the horrors of famine. The cold had become extreme. The congregation was almost entirely destitute. At Christmas, they could not celebrate the Lord's supper, having neither bread nor wine. The cattle without forage, were either killed or died of hunger. The carcasses of such as starved to death afterwards became food for the Indians. Impelled by the severity of the famine, numbers of them resolved on going to their former settlement for provisions. They had heard there was no danger in that quarter, but in this they were most sadly mistaken. That place now became the theatre of a catastrophe, that has scarce any parallel in the annals of treachery and bloodshed.

A small party of Christians, who had with a missionary been taken by some freebooters and carried to Pittsburg, were released by the Governor. This gave offence to those miscreants who hunted Indians as they would tigers, and they resolved on the destruction of those they heard were coming to the settlements. The Governor having information, sent messengers to apprise the Indians, but they were too late. The conspirators first met young Schebosch, a son of one of the missionaries, in the woods near Gnadenhutzen; fired at and wounded him so that he could not escape.

* Loskiel's History, Part III. p. 161.

He begged for his life, but they cut him in pieces with their hatchets. They then approached the Indians, who were in the plantations, pretended friendship, and assured them they had nothing to fear from the Americans. They offered to conduct them to Pittsburg, where they would be provided for, and be out of the way of the English and the savages.

The Indians were ready to think this was the way in which God would deliver them from their distresses; and cheerfully resigned themselves to the direction of the ruffians, giving up all their arms, which they were assured they should receive again at Pittsburg. Many of the Indians being at Salem, another settlement, the conspirators expressed a wish to see that place. They were conducted by the converts, with whom on the way they affected to enter into spiritual conversation. When their consummate hypocrisy had placed the poor Indians wholly in their power, they seized and bound them without resistance. They then held a council, in which it was determined to murder them all. Some indeed opposed, wrung their hands, and called God to witness they were innocent of their blood; but the majority persisted. Some were for burning, others for scalping them. The latter was determined on; and one was sent to inform the prisoners, that as Christians they must prepare to meet death in a christian manner. This message was dreadful; but the Indians recovered from their first surprise and *did* prepare to meet death in a christian manner. They suffered themselves to be led into two houses, which the murderers wantonly termed slaughter houses, one for the men, another for the women; and then, with perfect resignation, submitted to be scalped and murdered in cold blood by these demons in human form. Ninety six thus perished, of whom even their enemies testified, they were good Indians, for they sung and prayed with the latest breath. Two youths only escaped; one disengaged himself from his bands and crept through a window into the cellar of the house where the women were, and

remained while they were murdered. The blood ran down into the cellar upon him in streams. The other was knocked on the head and scalped. Recovering, he found himself surrounded by bleeding corpses. Among them he saw one attempting to raise himself. *He* lay still as though dead. Soon after one of the murderers came in and observing the person who moved, killed him outright. The youth was unobserved, and at night crept into the woods, where he providentially met with the other youth who had escaped.

The Indians who were at the other settlement providentially escaped. Having occasion to send a message to Gnadenhutten, the bearer of it found young Schebosch lying dead in the woods, and on looking around he saw many white people. Alarmed, he fled back, and told the Indians what he had seen. Upon this they secreted themselves in the woods, and remained safe while the monsters set fire to the settlements and marched off with the scalps of their innocent victims.*

To describe the grief of the Indian congregation at Sandusky, or of the missionaries, when they heard of the massacre, would be impossible. Parents mourned for their children, husbands for their wives, and wives for their husbands. Yet they they did not murmur; but prayed for the murderers. This in an Indian is certainly a triumph of grace. To aggravate their distress, the missionaries had again been ordered to repair to Detroit; and with broken hearts, were obliged to tear themselves from their flocks, at this instant of the most extreme affliction. After their departure, the congregation was reduced to the brink of ruin. The assistants continued to exhort and to keep them together for a time, but the Half-king of the Hurons sent them a peremptory order to quit the country. It seemed as if no place was left where the poor Indians might have rest for the soles of their feet. They could expect no protection from the white peo-

* Loskiel's History, Part III. p. 182.

ple, and their own countrymen hunted them as partridges upon the mountains. At length they separated different ways.

As to the missionaries, they were offered the privilege of going to Bethlehem, but were forbidden to return unto the Indians. When, however, the dispersed Indians began to flock to them at Detroit, they obtained leave of the Governor to commence a new settlement for them about thirty miles distant, on the river Huron. The governor even generously assisted in this establishment, and in collecting the scattered congregation. The settlement became by degrees a neat and regular town, which they called Gnadenhutzen. But when it had flourished something more than three years, and a considerable part of the dispersed converts were collected, the Chippeway Indians, who claimed the soil, resolved that the missionaries should leave it. As information was received, that the provincial Congress had voted that the lands on the Muskingum river should be reserved for the converted Indians, the Brethren were more willing to remove. Appearances however remained threatening in that region, and it was thought best to find a resting place, at first, somewhere on the borders of Lake Erie. The Governor at Detroit generously offered to convey the congregation across the Lake.

Accordingly they embarked on board two vessels, and after a long voyage, in which they were detained on one island four weeks by head winds, they arrived in safety at Cayahoga. From hence they proceeded up the river, till they came to an old town formerly inhabited by Ottowas, about one hundred miles from Pittsburg, where they resolved to spend the summer. This place they called Pilgerruh, or Pilgrim's rest. Soon after their arrival there, they received various articles from the Brethren at Bethlehem, and the United States generously ordered them a supply of Indian corn and blankets.*

* Lookiel's History, P. III. p.

The difficulties in returning to the Muskingum continuing to increase, the Brethren resolved to give up all thoughts of it, and to settle on some spot between the rivers Cayahoga and Pequotting. To the place proposed they proceeded in April 1787, and found it a most delightful situation. But they had but just begun to cheer themselves with the prospect of a pleasant retreat, when a Delaware captain arrived and informed them they must not settle in that place. They were obliged to remove, but went only to the river Pequotting, where they commenced another settlement, which they called New Salem. This became a place of considerable resort for the heathen Indians, and many heard the word of salvation. But the congregation, consisting of about two hundred persons, were obliged to emigrate, by reason of the outrages committed by the savages and the prospect of renewed hostilities. In 1792 they left this residence and crossed the lake to a place about eighteen miles from Detroit, under the protection of the British government. Literally *pilgrims*, they had not yet found a resting place. Their white neighbours persecuted them, the savages continued to send them the hatchet, and the place was unfavourable for a settlement.

In April 1792, they left this temporary residence and proceeded to a tract of land containing about 2500 acres, assigned them by the British government, on Retrench or Thames river, which falls into Lake St. Clair. Here they formed a settlement, which they called Fairfield. It became a regular township, about twelve miles long and six in breadth, and was so well cultivated that the wilderness was literally changed into a fruitful field.*

As peace was now restored between the savages and the United States, a resolution was taken to renew the mission on the Muskingum, where Congress had granted them 12,000 acres of land. With this view one of the Brethren went to survey the country. "We found,"

* Periodical Accounts, Vol. I. pp. 175, 315.

says he, " the land covered with long dry grass of old standing, to which on the day of our arrival we set fire in order to defend ourselves in some degree against the numerous snakes and serpents that had taken possession of it. All the ground where the town stood, is covered with briars, hazle-bushes, plumb and thorn trees, like a low impenetrable forest ; excepting where the bears, deer, turkies, and other wild animals have made themselves a path. I was exceedingly afflicted while I walked over and contemplated the ruins of this once beautiful place. Part of the chimnies appear in their rows. The place where our poor Indians were massacred is strongly marked. Part of their bones are still to be seen among the coals and ashes, and in every quarter the ground is covered with the bones of cattle killed by the enemy. Tears flowed plentifully down my cheeks while I beheld this scene, and I never walked over the ground without being deeply moved.*"

In 1790, the venerable Zeisberger, who had conducted the Indians in all their wanderings, then nearly 80 years of age, set out with his wife, one of the Brethren, and about thirty Indians from Fairfield, for the Muskingum. After a difficult and dangerous journey they arrived there and began to build a new town, on the Schoenbrunn tract, which they called Goshen. Here the Brethren continue to labour with assiduity and zeal, but the neighbourhood of some abandoned Whites and the thinness of the heathen population in that region, prevents much increase to their congregation.

Besides these settlements at Fairfield in Canada and Goshen on the river Muskingum, the Brethren now endeavoured to establish missions among various other Indian tribes. The Delawares on the Wabash having formally invited them, they agreed to make an attempt in that quarter, with a particular view to collect the baptized Indians, who settled there on their dispersion, and were afterwards forbidden by the pagan chiefs to join the congregation.

* Period. Acc. Vol. II. p: 145.

In 1801, John P. Kluge, who had been many years a missionary in South America, accompanied by one of the Brethren and a few christian Indians from Goshen, commenced a settlement on the Wabash, which for a time flourished, though it does not appear that many Indians were collected. But afterwards the chief who was their principal friend dying, the savages became very troublesome, and finally broke up the settlement in a tragical manner. In 1806, all the savages in that region were assembled by their prophets to hear accounts of visions and revelations, which they had received from God. Among the impostors was a Shawanose, who gave out that he could discover the most secret mysteries. The Delawares received him cordially, and held a grand council, in order to root out the arts of witchcraft and mixing poison. They resolved to extort a confession from all such as the Shawanose should accuse; and if any would not confess, to hew them down with their hatchets and burn them. The first suspected was a venerable old chief, Tettepachsit. As he would not confess, they bound him with cords to two posts, and began to roast him over a slow fire. Unable to endure such exquisite torture, the poor old man declared he had poison in the house of a christian Indian, Joshua. The savages with painted faces, immediately went and took Joshua by force from the settlement. When confronted with Joshua, Tettepachsit acknowledged he had made the declaration merely to escape the torture. Joshua was accordingly declared innocent of this charge, but was accused by the Shawanose of having an evil spirit, by which he destroyed the Indians. He was cut to pieces by the barbarians, who likewise burnt an old woman, named Caritas, baptized by the Brethren, and the venerable chief Tettepachsit, whom they knocked on the head and threw into the flames, close to the Brethren's dwellings. Overwhelmed with grief and terror, the Brethren found it necessary to abandon the settlement.*

* Period. Acc. Vol. IV. pp. 1-9.

About the time the settlement on the Wabash was begun, Mr. Gambold and one other of the Brethren attempted a mission among the Cherokee Indians. They found many difficulties, but finally succeeded in establishing a school and made some progress in teaching the useful arts to the savages. Mr. Gambold and his wife remain at this station, and the appearance of the children under their care, especially their sweet singing, when they unite to praise God, is spoken of by all who visit them.

A mission was likewise attempted by one of the Brethren named Denckc, in 1802, among the Chippeways on lake Erie. But after this missionary had erected a house, made some progress in the language, and suffered many dangers and hardships, he was finally through the opposition of this tribe to the Gospel obliged to quit the station.*

In 1804 one of the Brethren left Fairfield in Canada with 36 of the congregation, to establish a settlement at Pequotting near Lake Erie. Soon after they found that the government had sold the lands on which they were to the whites; and they were obliged to remove, after having undergone many hardships during the first winter, which was very severe and tempestuous. They then settled on the Sandusky, began a school for Indian children, and preached to the neighbouring tribes.†

In 1807 some of the Brethren undertook a mission to the Creek Indians. They fixed their residence on the river Flint, about sixty miles from Milledgeville, the seat of government in Georgia. Their prospects at first were flattering, but the mission has since been abandoned.

Before closing this sketch of the Brethren's labours in North America, we have the disagreeable task of stating a transaction not very honourable to our coun-

* Period. Acc. Vol. IV. pp. 94, 141.

† Period. Acc. Vol. V. pp. 203, 264.

try—the destruction of Fairfield, by the American army under General Harrison, in 1813.

It seems that the British force, under General Proctor, had been obliged to occupy the chapel and some houses of the Brethren as a hospital for their sick ; and the General had offered to buy their houses, furniture, provisions, and every thing they could spare, for the use of his army. This state of things led not only the Indian congregation, but the missionaries, to apprehend they should be treated as enemies by the Americans ; and accordingly on the occupation of Malden and Detroit by General Harrison, they began to think of retiring from the scene of action. On the fourth of October they commenced a retreat, the Indians being accompanied by one of the missionaries, Dencke, and his wife. The two other Brethren on this station remained. The same day an engagement took place between the American army, and the English detachment, about a mile and a half from Fairfield. The English were overpowered, and General Proctor escaped with only fifteen soldiers. The Americans then entered the settlement. At first they appeared friendly, and expressed their regret at the Christian Indians' having left the place, as they would have suffered no harm ; but they soon began to treat the missionaries with great severity, accusing them of having secreted the king's stores, and English officers. Every house, and trunk, and box, was searched, but nothing found.

On the morning of the sixth, a plunder of the settlement was commenced, and the poor missionaries were even obliged to give up the last morsel of bread. Their flour, potatoes, apples, vegetables, honey, and every article of provisions was taken from them. During the plundering, General Harrison arrived, and the missionary Schnall sought his protection ; and petitioned a compensation for what had been taken. This was refused, but he was told the missionaries might leave the place. Commodore Perry however, treated them more politely, called several times at their house,

protected them from the lawless soldiery, and procured a passport for them to depart unmolested.*

No sooner had the missionaries left the place than it was set on fire. It was wholly consumed. Not even an out house was left standing. The two missionaries proceeded to Detroit, and after a variety of suffering arrived in a destitute condition at Litiz, in Pennsylvania. Dencke, who followed the fugitive congregation, collected them near Lake Ontario to spend the winter. They built huts for themselves in the woods, a house for the missionary, and a church. Their number was 183, of whom 39 were communicants, and 160 baptized.

In the summer, however, they were obliged to remove a short distance from this place on account of its vicinity to the lake, and the superiority of the American fleet. The feelings of the missionary, cut off from all communication with his brethren, and driven about in a wilderness, are thus feelingly depicted by himself. "It is now two years and a half since we received any letter from any of our brethren. We have felt much pain on that account, especially since we have been quite alone with our small brown flock, in a wandering state, on a real pilgrimage; having lost every thing, being driven from house and home, in an unknown part of the country, and moving from one spot to another."†

The congregation, however, soon returned to their old settlement, which they rebuilt and called New Fairfield. A chapel was immediately erected and opened September 17, 1815.

The Brethren have now three stations among the Indians of North America—Goshen, New Fairfield, and Spring Place. At all of them there are four missionaries. In neither of them is there much of a congregation. What is the total number that have been

* Periodical Accounts, Vol. IV. pp. 437—440.

† Miss. Reg. for 1817, p. 116.

baptized, cannot be ascertained. From a register of the congregation, dated 1772, it appears that they then amounted to seven hundred and twenty. As the church books were burnt when the missionaries were taken prisoners on the Muskingum, the number baptized since that period cannot be ascertained ; but it has been small. The mission never has recovered from the blow it then received.

CHAPTER XI.

General view of the Brethren's missions—Unsuccessful attempts—Manner of conducting missions—Concluding remarks.

WE have now sketched the principal missions of the united Brethren. The review of what this feeble band have effected must strike us with astonishment. Their whole number in civilized lands is stated at 16,000. Keeping in mind the smallness of this number, and remembering at the same time that it does not include the rich men of the earth, let us behold at one view the extent of their operations. The following Table exhibits their missions at the latest date we have been able to ascertain them.

TABLE.

Com- menced.	Countries.	Settlements.	Mission- aries.	Bapt. nics.	Comm- nics.	Y.
1732	St. Thomas	{ Newherrnhut		1,009	430	1812
		{ Niesky		1,276	758	
		{ Friedensthal		5,161	1,711	
1733	St. Croix	{ Friedensb'g	33	2,982	897	
		{ Friedensfield		300		
1741	St. Jan.	{ Emmaus		1,006	476	
		{ Bethany		455	201	
		{ Bogue		244	168	1813
1754	Jamaica	{ Carmel	10	272	111	1817
		{ Williamsfeld		74	16	
		{ St. Johns		5,804	2,578	1809
1756	Antigua	{ Grace hill	12	2,283	964	
		{ Grace bay		1,359	643	
1765	Barbadoes	{ Sharon	4	75		1794
1774	St. Kitts	{ Basseterre	4	2,000		1818
		{ Newherrnhut		356		1814
1733	Greenland	{ Litchtenfels	19	299		
		{ Litchtenau		455		
		{ Fairfield		126	36	1812
1735	N. America	{ Goshen	7	50		1810
		{ Spring Place				
		{ Paramaribo		612	479	1815
1734	S. America	{ Somelsdyke	15	89	30	
		{ Hope		169	84	1800
		{ Bambey		50	20	1804
1765	Tartary	{ Sarepta	2	4		1810
		{ Nain		112		
1771	Labrador	{ Okkak	28	146		
		{ Hopedale		104	48	
1792	S. Africa	{ Gnadenthal	21	1,000	430	1818
		{ Gruenekloof		200	53	

In this table the number of missionaries is referred to the year 1817, and the number of baptized and com-

municants to the different years annexed. By consulting the list of baptized it will be found they amount to more than 28,000, which is probably not very far from a true estimate at any one time, though they are here given for different years. If any thing, however, the number is too large, as the *candidates* for baptism are generally included. In the year 1812, there were, according to Mr. Latrobe, in the thirty three settlements of the Brethren 157 missionaries, and about 27,400 converts. The whole number, of course, whom these apostolic men have been instrumental in delivering from pagan darkness since they commenced their efforts, in 1732, must be very great.

Besides these missions in which they have so happily succeeded, they have, at different times, made attempts which failed. One was, in 1747, to introduce Christianity among the Gaures of Persia. The two brethren who undertook this enterprize, after having been at two different times robbed of every thing, even to the clothes they wore, and one of them nearly killed by the banditti, at length arrived in Ispahan, where they were kindly received by some Roman Catholic Fathers. Their design of visiting the Gaures was, however, found impracticable, on account of the massacres constantly taking place. They set out on their return home; and had not proceeded far when the caravan to which they belonged was attacked by a murderous gang, and they again stripped of every thing but a few clothes. Covered with rags and in debt, they found a friend in the Dutch agent at Bender Buscher, who forwarded them to Bassora, and thence to Egypt. Here one of them died. The other, Dr. Hocker, returned to Europe after an absence of about three years.

Soon after, Dr. Hocker determined to penetrate into Abyssinia. He proceeded to Egypt, in 1752, formed an acquaintance with the patriarch of the Copts, obtained a firman from the Grand Seignor of Cairo, and a letter of recommendation from the British ambassa-

dor to the prime minister of Abyssinia. But before he left Egypt the Grand Seignor died, and the whole country was thrown into such anarchy that he was obliged to return home.

Again, in 1756, he renewed the attempt in company with another of the Brethren. After remaining some time at Cairo they set out for Abyssinia; but they were shipwrecked in the Red Sea, and after various sufferings on the Arabian coast, they made their way back to Cairo. At Cairo they found the plague raging, and again returned home.

Dr. Hocker was not yet discouraged. He hoped by the practice of physic in Cairo to establish himself there, and prepare an opening to the country so long the object of his desire. He proceeded the third time to Egypt, in 1768. Soon after, John Antes was appointed to join him. This missionary, after much suffering, arrived at Cairo. But the Brethren could effect nothing. Egypt was in a state of confusion, and they were often insulted, not only by the populace, but by men in power. Antes had the unhappiness to fall into the hands of a Bey, who, in the hope of extorting money from him, threw him into a dungeon with a chain round his neck, and tortured him with the bastinado* until life was nearly exhausted. Afterwards he returned to Europe, and the mission was relinquished.

The Brethren likewise sent missionaries to the Laplanders in 1735; to the coast of Guinea in 1737, and again in 1768; to the negroes in Georgia, in 1738; to

* In this punishment, the subject is thrown flat on his face, and his feet stretched apart by a strong staff, to each end of which a chain is attached and fastened round the ankle. The soles of the feet, by twisting the staff, are turned up, and beat with a lash from the skin of a hippopotamus, about a yard in length, somewhat thicker than a man's finger, and very tough and hard. The pain is at first very excruciating. Mr. Antes says it was to him "like the application of a red hot poker." Persons of very vigorous constitutions may survive five or six hundred strokes, after that the blood gushes from the mouth and nose, and the unhappy victim soon dies.

Antes' Observations.

the slaves in Algiers in 1739; and to Ceylon in 1740; but little or no fruit was gathered in any of these fields.

To support these missions the Brethren have no fund whatever. They are wholly dependant on voluntary contribution. We are sorry to add, that partly on account of their distresses on the continent, several of their congregations being broken up, and partly on account of the increased expense of their missions during the wars, they are now deeply involved in debt, and all their plans are embarrassed. Their missions, however, are far less expensive than those of any other society. The missionaries are generally bred to some trade, and at this they work when it is practicable. Besides, as they live in families, and several are almost invariably united in one mission, their expenses are lessened; to say nothing of their peculiar habits of life.

The care of the Brethren's missions devolves, primarily, on the Elders' Conference of the Unity, which is a select number of bishops and elders appointed by the general synods once in seven or eight years. To assist them there have been formed, a Society for the furtherance of the Gospel among the heathen, instituted at London, in 1741. One for the same purpose at Zeist near Utrecht, in 1793; and a Society for propagating the Gospel, formed at Bethlehem in Pennsylvania, in 1787. With the Elders' Conference the missionaries all maintain a regular correspondence, transmitting to them their diaries, or journals. Of these a Secretary is appointed to make extracts, a copy of which in manuscript is sent and read to all the congregations. By this means a missionary spirit is diffused through all the members of their church; the young and old, men, women, and children, all have a passion for missions. Hence, in the language of Mr. Horne, "If any of their missionaries are carried off by sickness or casualty, men of the same stamp are ready to supply their place, and the office of a missionary does not go about knocking at a hundred doors, doomed to

be rejected by them all." Hence, too, the superiority of their missionaries, they are born and educated in a missionary atmosphere. The uniformity of their habits, the oneness of their character, which prevents those discords that ruin so many missions, and enables them to go forward against the enemy with unbroken ranks, andoubtedly has vast influence in their success. Their missionaries are of *one mind*, as to the doctrines they teach, the mode of inculcating them, and the form of discipline. But still without the soul of a missionary—without being imbued with the spirit of their calling, they could not effect the wonders we have witnessed. It is the *missionary spirit* which enables them to compass sea and land—to converse with untamed nature in all its imbecility and all its ferocity—to take up their abode in the icy waters of Greenland, and in the sickly swamps of South America—to spend their lives in repeated, though unsuccessful, attempts to extend the triumphs of the cross. This spirit, to be buoyant amidst every depression—to rise in proportion to the weight laid upon it, must indeed spring from a perennial fountain—from a heart overflowing with love to God and man; and such is, generally, the fact with these missionaries.* Not only are they volunteers—volunteers to that extent, if any wishes to leave his work, or even has not his *whole heart in it*, he is considered as no longer useful, and is dismissed—dismissed if his heart misgives him, though he has gone on board a vessel and is ready to sail; but they are likewise men of ardent piety. It is this, unquestionably, united to, or rather producing their unassuming habits, their self-denial, their patience of suffering, and their burning zeal, that makes them so resistless in their movements.

With regard to their manner of conducting missions, a few words may be said. Their missionaries are not educated. Though they do not reject the aids of learning, and have in many instances found it an important auxiliary, yet they suppose the habits of a mechanic

better fitted than those of the student to the arduous service of their missions, which have generally been among savages. The Bible is almost the only book which is studied. When missionaries are called for, the list of those who have offered themselves to the work is examined, and suitable persons selected. Great care is taken that two persons of different temperant be not put under the same yoke. To preserve harmony and good health, seem to be the principal ends aimed at in their instructions. When ready to go, the missionaries are not held up to public notice as martyrs and confessors before they have even seen a heathen; they are sent away privately, commended to God by the prayers of the congregation.

When arrived among the heathen, their first object is to gain confidence. They exert themselves by every suitable method to obtain the friendship of such as may fall in their way. When they are able to commence instructing, they exhibit *first of all*, as we have seen in their missions, Jesus Christ and him crucified. They not only preach, but go from house to house. When a congregation is formed, all are assembled once every day for social worship. When any of the heathen express concern for their salvation, and enrol their names in the congregation they are called *new people*: if their concern continues, and they desire baptism they become *candidates*, and after suitable instruction, if they exhibit a proper deportment they are baptized. If they continue an exemplary walk they are *candidates for communion*; and by giving sufficient evidence of a real work of grace on their hearts, they at length become *communicants*. The whole congregation is usually divided into classes, for convenience of instruction. The missionaries appoint assistants from among the converts, when necessary; but they are careful how they inflate weak minds with this distinction. Schools are established in all their missions where it is practicable, and they have been found highly beneficial.

On the whole, the institutions of the Brethren among the heathen deserve very high commendation. This little company have given a lead to the whole christian world. What they have accomplished is almost incredible. In the words of another, I may add, "Had the rest of the Protestant world been equally active and equally successful with the Moravians since the year 1732, the night of Paganism would now be past."* There would be employed 531,250 missionaries, who would have under their care 188,125,000 converts; and allowing that only twice as many hear the Gospel as receive it, nearly the whole pagan world would come within its sound. Even now, if the whole body of protestant Christians were to rouse themselves to the exertions which distinguish these unassuming and almost unknown men, there would be within one year a missionary to less than every thousand souls; or, in other words, *the world would be converted.*

* Recorder, Vol. III. p. 13.

PART VI.

PROPAGATION OF CHRISTIANITY BY THE METHODISTS.

CHAPTER I.

WEST INDIES.

Mission commenced by Dr. Coke—Antigua—Dominica—St. Vincents—St. Christopher's—St. Eustatius—Nevis—Tortola—Jamaica—Opposition of the government—Missionaries persecuted—Present state of the missions.

THE exertions of the Wesleyan Methodists were first directed to the West Indies. The mission had its origin, principally, with Dr. Coke, who, after commencing it without the patronage of any Society, maintained it for a long time by his personal exertions, submitting even to the drudgery of charity, and gratuitously pleaded the cause of a perishing world from door to door.

ANTIGUA. Dr. Coke, accompanied by three other Methodist preachers, sailed from England in the Autumn of 1786, for Nova-Scotia. By stress of weather, they were driven to the West Indies; and as their object was missionary they concluded to commence their operations there. They landed on Antigua. Something had before been done on this Island. So early as 1760, Nathaniel Gilbert Esq., speaker of the House of Assembly in Antigua, having himself been impressed with divine truth while on a visit to England, made

considerable exertion to promote the interest of religion at home. His first attempts were confined to a few persons, whom he collected at his own house on the Lord's day; but afterwards, he proceeded to preach in public, not only to the white people, but to the negro slaves. In this he persevered, though his conduct, so singular and unexampled, brought on him a load of ignominy, until he had the pleasure of uniting about two hundred of his hearers into a Christian society. Over these he continued to watch with the tenderness and solicitude of a father; but in the midst of his usefulness, he was removed by death from this scene of action.

After his decease, for near twenty years, no one was found to supply his place. At length, Mr. John Baxter, in the Methodist connexion, having come to Antigua as a ship-wright in the service of government, commenced preaching. He collected the scattered remnants of Mr. Gilbert's congregation, and increased it so much that at the end of five years it amounted to about one thousand members. The conduct of some, however, but poorly corresponded with their profession.

On the arrival of Dr. Coke, Mr. Baxter agreed to leave a lucrative situation which he held on the island, and devote himself, with Mr. Warrener, one of the preachers originally destined for Nova Scotia, to the work of the ministry. Since that time, the Methodist Society, though subject to considerable variation, has been more or less on the increase. It consisted, in 1815, of 2737 members. In Barbuda, a small island near Antigua, the work of God is very promising.*

DOMINICA. Dr. Coke, when he had settled the mission in Antigua, sailed for Dominica. He there prepared the way for a missionary, who was sent about two years after, and collected in a short time one hundred and fifty negroes into a society. Success so animated the missionary, that he fell a victim to ex-

* Miss. Reg. Vol. III. p. 223.

cessive exertion. Another who was sent some time after to fill the vacancy, found some of the hopeful converts stedfast in the truth. He soon gathered, at Prince Rupert's Bay, a society of several hundred. This has continued to flourish, though the extreme unhealthiness of the situation has destroyed many missionaries, and frequently left the society destitute. Its members in 1815, were seven hundred and nine negroes, and one white person.

ST. VINCENTS. This mission was commenced in 1787. The first attempt was to establish a school among the Caribs, or natives. The legislature of the island gave an estate to support the institution. But the Catholic priests from Martinico infused such suspicions into the minds of this ignorant people, of the missionaries being spies, that it was found necessary to withdraw from among them. With the negroes they were more successful. They soon collected such numbers of these poor objects, as to recompense for their failure with the Caribs. But the legislature, which had at first patronised them, now passed a law prohibiting them under the severest penalties from preaching to the negroes. The first transgression was a fine, the second, corporal punishment and banishment, and in case of return, death! In consequence of this Act, Mr. Lumb, the missionary, was thrown into prison. His friends offered to pay the fine, but he would give no countenance to such an infamous law. Happily the Act was disallowed by the government at home, so that it remained in force but a short time. Since then, no material impediment has obstructed the progress of the mission. The number belonging to the congregations, in 1812, was 2370.

ST. CHRISTOPHERS. Dr. Coke visited this island in 1787. Mr. Hammel, a Methodist preacher, accompanied him, remained on the island, and soon gathered a small society, which has since greatly increased. From its first establishment, the mission has enjoyed an almost uninterrupted course of prosperity. The Soci-

ety, in 1804, consisted of 3017, which is a greater number than it has had at any other period.

ST. EUSTATIUS. The first visit of Dr. Coke to St. Eustatius was in 1787. The government forbid his preaching, but he instructed the slaves in small companies from morning to night, for about eighteen days, in the house of a free black with whom he lodged. The following year, he renewed his visit, but was threatened with imprisonment, and was obliged to retire. It seems that after his departure, the Governor cruelly persecuted a certain slave, who endeavoured to instruct his countrymen; and, at length, caused him to be sold to the captain of a Spanish ship. Every effort to establish a mission was unsuccessful, until the island fell into the hands of the British. Permission was then granted to preach the Gospel, and the missionaries soon united several negroes into a society. Their number in 1816, was 363.

NEVIS. Dr. Coke left a missionary on this island, in 1785. The planters at first opposed the instruction of their slaves, but by degrees they became more reconciled. A respectable society of negroes was formed in Charleston, the capital of the Island. The planters began to admit the missionaries to their estates. The effect soon became visible. The Sabbath, which throughout the West Indies is the *common market day*, began to be observed. Many of the white people shut up their shops and stores, to attend on Divine worship, and the negroes who used to occupy the day in dancing, and drinking, and fighting, came in crowds to hear the word of God, and sing his praise. In 1804, the members in the connexion were 1414.

TORTOLA AND THE VIRGIN ISLANDS. The mission established by Dr. Coke in 1788, did not flourish at first, though commenced under favourable auspices. The first appearance of the negroes was such as to promise an easy access with the gospel; but, as in other places, they were found to be stupid and sensual. At length a society was formed, a chapel

erected, and the number of hearers augmented. Afterwards, the gospel spread among the inhabitants of the several islets, scattered up and down in the vicinity, which, like solitary rocks, lift their heads above the waves. To many of these the missionaries, with prejudice to their health, and often at the risk of life, went from time to time, declaring the glad tidings of salvation to the few deserted families upon them. At the present time, religion is not only respected in Tortola, but publicly countenanced by the principal inhabitants. Even the chief magistrates had, in 1809, seats in the Methodist chapel, and regularly occupied them. One of the members of his Majesty's Council was a communicant. The Society was greatest in 1809, there being 2337 members.

JAMAICA. In 1789, Dr. Coke visited this island to establish a mission. Shortly after, a missionary arrived at Kingston, and was received with much kindness by a number of the inhabitants. Meetings were at first held in a private house, but, as they increased, a building was purchased, which answered for a chapel. On the opening of the chapel, it was frequented by some whites, as well as negroes and free people of colour; but the former soon discontinued their attendance. The tide changed. Many of the whites became outrageous against the meetings, and went so far that the preacher and hearers were even in danger of their lives. It was vain to apply to the magistrates for protection. They, too, set their faces against the mission, and even countenanced the mob in several enormities. The Methodists were obliged to keep a guard in the chapel during the night. One morning, when there was no watch, burnt coals were found on the floor; an indication of some attempt to set it on fire.

These circumstances, together with sickness among the missionaries, brought the society very low. New missionaries indeed supplied the place of those who died, and attempts were made to establish societies in different parts of the island; but generally with little

success. The white people were inveterate against the missionaries, and the slaves were generally prohibited by their masters from attending on instruction. Even the government interfered, and manifested a zeal in suppressing the mission, worthy a better cause. In December 1802, the Assembly passed an Act, that no person, unless qualified by the laws of Great Britain and of Jamaica, should preach, or perform the services of religion in meetings of negroes, or people of colour, that persons offending against this law should be deemed rogues and vagabonds; and as such be committed to the work house, and kept to hard labour one month for the first offence, and six months for every repetition of it—Nay, should the case be extraordinary, the Assizes might inflict any punishment short of death.—Any person permitting a meeting on his premises should pay a fine not exceeding 100 pounds.

The Methodists, having a regular license, did not apprehend themselves within the limits of this law. Mr. Campbell, therefore, continued to preach as usual at Kingston. He was not there interrupted; but going to Morant bay, where a society was beginning to be formed, he was apprehended and committed to prison. When his imprisonment was expired, he returned to Kingston, and applying to the magistrates for a license, it was granted.

Having preached there for a time, he returned to Morant bay. As this was a different parish, he applied to the magistrates there also for a license. Instead of granting it, they revived the old prosecution, imposing the fine of one hundred pounds in addition to an imprisonment, and Mr. Campbell was obliged to leave the island. Mr. Fish was left to take care of the flock at Kingston, but at Morant bay they remained destitute. All social worship was at end. A sensible and respectable man was imprisoned a month, simply for singing and praying with a few friends.

The iniquitous bill, however, did not receive the royal sanction. The pious people of Jamaica, after a

persecution of two years were permitted to assemble for the worship of God; but the legislature had not yet done. An act was procured forming Kingston into a corporation. A clause was inserted in the charter empowering the corporation to impose fines and imprisonment to a great extent on those who should violate *their* regulations. The design not being perceived, it obtained the sanction of his majesty. The Common Council then, under pretence of zeal for the purity of religion, passed an act by which any person, not duly authorized, presuming to preach, or teach, or offer up public prayers, or sing psalms in any meeting of negroes or free people of colour, should, if a free person, suffer a fine not exceeding one hundred pounds, or be imprisoned in the common jail, or work house, for any space less than three months;—that any person permitting such illegal meeting in his house, or premises, should suffer a like punishment; and that even in a licensed place of worship there should be no public service earlier than six in the morning, or after sunset at night.

This cruel law was of course confined to Kingston; but the Assembly under the cloak of exciting the proprietors of slaves to instruct them, soon after passed an act ordaining that their instructions should be confined to the doctrines of the established church, and that no missionary should be allowed to teach them under a penalty of twenty pounds for every slave proved to be present. This act, however, being subject to revision by his majesty, was disapproved; though there was an intentional delay in forwarding it for the royal approbation, so that it was acted upon, and the meetings suspended for more than a year. This being understood by his majesty, he ordered the governors in the West Indies to give their assent to no bill relative to religion, until they had transmitted a draught of it to England. Enraged by this disappointment, the Assembly of Jamaica passed various resolutions declaring that the prohibition of passing laws on

the subject of religion was a violent infringement of the Constitution of the island; and it was the duty of the House to exercise their privilege of withholding supplies. Proceedings at last were so violent, that the Governor dissolved the Assembly.

The Methodists seem to be the principal persons aimed at in this opposition, and towards them it is still directed. Various means are found to harass them. In August 1812, one of their missionaries was imprisoned a month for preaching on the Lord's day. In 1814, however, Mr. Davies, on arriving at Kingston, after much difficulty obtained license from the assembly to preach. The chapel was opened, after having been closed nearly seven years. But scarcely had the hungry and scattered flock begun to collect and refresh themselves in the house of the Lord, when Mr. Davies was removed by death, and the doors again closed. The members in the Methodist connexion on this island were in 1815, no less than 1937.

Besides these missions, the Methodists have others in St. Bartholomews, Barbadoes, Trinidad, Grenada, and the Bahama Islands. The whole number attached to their society in all the islands, was by their Report in 1816, as follows :

Antigua District.

Antigua	3,177	St. Vincent	2,940
St. Christophers	2,999	Barbadoes	54
Nevis	1,421	Grenada	173
St. Bartholomews	541	Trinidad	330
Tortola, &c.	1,792	Demarara	364
Dominica	710		

Jamaica District	3,207
Bahama District	1,134
Bermuda District	96

Total in the West Indies 18,938

In addition to these stations, they have lately appointed missionaries to that part of St. Domingo under the presidency of Petion, who favours their attempts.

CHAPTER II.

CEYLON.

Miscellaneous exertions—Society and funds—Mission to Ceylon—Conversion of a Buddhist Priest—Aspect of the Mission.

THE Methodists, animated by their usual zeal, have not confined themselves to the West Indies. They have, within four or five years, extended their labours to Sierra Leone, South Africa, Bombay, and Ceylon in the East; and Canada, Nova Scotia, New Brunswick, and Newfoundland in the West. In the four last named countries they employed, in 1815, seventeen missionaries, and reckoned in society 1570. Since that time, in 1817, they have established a mission at Madras in the East Indies, and are now about forming one in the important island of Madagascar. Their establishment at Demarara deserves notice. It was formed in 1809, and is now flourishing. A missionary society in aid of the general Society is commenced, and promises between four and five hundred dollars annually. Several of the slaves subscribe. When one of the missionaries asked them whether they could afford to give any thing, they replied, "Sir, we ought of all persons to help our poor fellow creatures. Once we had not the Gospel; but the people of England have sent it to us, and we ought to help in sending it all over the world." A female slave said, "God has given it to me, and his Gospel beside; and as it is my own, I have a right to give it to help carry de Gospel to my fellow creatures; for I sure de Gospel

have done much for my soul, and I wish all de world to feel de same."

To direct and support these different missions, it was found necessary, especially on the lamented death of Dr. Coke, in 1814, by whose personal exertions they had, principally, been put in operation, to adopt some general system. With this view, a Methodist Missionary Society was formed at a general meeting of the friends of missions at the chapel, City Road, London, Dec. 1, 1814.* The funds of this Society, it is believed, are already adequate to its expenditures. In 1816, the income was 10,423l. 10s. 9d. (more than \$46,300), and the expenditures but 9,859l. 2s. 9½d. (about \$43,800:†)

It would be interesting to go into the details of their different missions; but neither our limits nor means of information, permits any thing more than a sketch of the principal mission, which is at Ceylon.

In 1814, Dr. Coke, accompanied by seven other missionaries, sailed for this island. Dr. Coke died on the passage. The surviving missionaries, except one destined to Cape Town, and another left at Bombay, arrived in safety at Ceylon. They were kindly received by governor Brownrigg and other gentlemen in authority; by whose advice they commenced English schools in some of the principal places. It was not long before an instance of conversion occurred, which deserves notice.

* In forming a subordinate society at Sheffield the following happy thought dropped from Montgomery the Poet: "In the Bible Society, all names and distinctions of sects are blended, till they are lost, like the prismatic colours, in a ray of pure and perfect light. In the missionary work, though divided, they are not discordant; but, like the same colours displayed and harmonized in the rainbow, they form an arch of glory—ascending on the one hand from earth to heaven, and descending on the other from heaven to earth—a bow of promise—a covenant of peace—a sign that the storm is passing away, and the Sun of Righteousness, with healing in his wings, breaking forth on all nations."

Miss. Reg. Vol. II. p. 58.

† *Miss. Reg. Vol. IV. p. 492.*

Mr. Clough, one of the missionaries, sometimes attended the idolatrous worship of the natives. He soon formed an acquaintance with one of their priests, an acute man, and thoroughly versed in the religion of his country. Their interviews were long and frequent. In one of them the priest started a subject, the *origin of evil*. "If the God of the Christians be perfectly holy, can he be the author of evil—and if not, where did man get that spirit to do evil?" The missionary answered, "from our first parents."—"Whence did they receive it?"—"The awful consequence of disobedience to their Creator."—"But how this disposition to disobey God?"—"Temptation, and the devil was the tempter."—"What is the devil?"—"An evil spirit."—"Who made the devil, and how did he become such?"—"God created him a pure angel, but he rebelled."—"Whence this *disposition* to rebel?" The missionary here found himself in some difficulty, but concluded by telling the priest, good men had said many things on the subject; but this only is sufficient for us to know, sin is in the world, and God has threatened to punish it, and we should only be concerned to avoid it, and do our duty. The priest said he had thought much on this point, and never found any thing so satisfactory in his own religion.

At another interview the priest said he was in great perplexity concerning the *responsibility of the heathen*. "How can God punish an idolater if that idolater worships according to the light afforded him?" The missionary told him that God might permit nations to remain in heathen ignorance in consequence of their having *once* rejected the Gospel; but they will be judged according to the light they have. Their situation is deplorable, and God in compassion is now about to make them another offer of salvation. "I have now to offer you," said he, "the blessings of the Gospel of Jesus Christ, and if you reject this offer you will assuredly be condemned at the *last day*." The priest was greatly agitated, and gathering up his loose gar-

ments, with a countenance expressive of great concern, replied mildly, "I hardly know what to do. I have been brought up in the religion which I now profess, and am settled in it. I know not how to think about changing it, and it is a thing I cannot at present entertain."

The missionary afterwards gave him a copy of the New Testament, and, during several successive interviews, explained its difficulties. At length the priest confessed his fear that the religion of Budhu, in which he and his countrymen believed, was wrong. "During the last three weeks," said he, "I have been in great distress of mind. I have frequently returned home after my interviews with you, unable to sleep for many nights." As to changing his religion he added, "I am in my present situation as comfortable as I can wish with regard to the things of this world; but as soon as I throw off my priestly garments, I shall be deprived of all means of support, and be brought into distress."

Mr. Clough took measures to protect this inquirer from insult, and to provide for his support if he should eventually prove sincere. While this was doing, and the baptism of the priest expected, the affair was blazed abroad. The High Priest of the district was so alarmed by the intelligence, that he assembled fourteen of the head priests, and sent them to persuade their brother, if possible, to abandon the idea of embracing Christianity. Besides the priests, there were his family connexions, some weeping, some scolding, and others threatening to put an end to their existence. Many head men of the district came with large presents, saying, "If you forsake the priesthood it will ruin our religion in this country. But he broke through them all, and made his escape at the hazard of his life.

Afterwards, he had severe conflicts, both from within and without; but a day or two before his baptism the missionary called upon him, and found him uncommonly cheerful and happy. "I dreamed," said he, "last night, that my robes (priests' garments) were covered

with all kinds of filthy reptiles. I was so disgusted at the sight, that I thought I went to a river and cast them in, never to touch them again. When I awoke in the morning I found myself naked, and all my robes folded up and thrown on the far side of the room. Now, thought I, God has sent me this dream to shew me the bad state I am in, and to confirm me in all my former resolutions, and I am only sorry that I am forced to put them on again." When he was baptized, the governor sent him two suits of clothes, and settled on him a salary as translator. He became useful to the missionaries.*

The conversion of this priest shook the faith of many others, but there was a great difficulty in the way. When they cast off their robes they lose all, even their freehold estates, if they have any, as had the one just mentioned to considerable amount. It was not long, however, before a fine youth, who had been studying several years for the priesthood, threw off his robes, and came to live with the missionaries as a *servant*; so great was his desire to be instructed in Christianity. A head priest, too, who has half the priests and temples in the island under his command, has expressed his apprehension that Christianity is true, and permitted the missionaries to preach in the temples where he keeps his head quarters.

The mission has a compact establishment at Columbo, in an excellent situation, consisting of a dwelling house, printing office, chapel, type-foundry &c. in one inclosure. There is a Sunday school in the fort, and a large one, including many natives, in the Pettah, or suburbs. The mission daily gathers strength. There are twelve missionaries now on the island, at Columbo, Jaffnapatam, Trincomalee, Batticaloe, Galle and Maturā. The report of the Society states, "By preaching, catechizing, conducting native schools, and printing the scriptures and other useful books, they are

laying the foundation of a work, which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ now in ruins through the neglect of Christians, to arrest the devastating progress of Paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity, to reassert the honour and victories of the cross, and convey the knowledge of God and salvation, through an island, the essential principle, of whose religion is to deny God, and the almost universal practice, to worship devils.”*

* Miss. Reg. for 1818, p. 4.

PART VII.

PROPAGATION OF CHRISTIANITY BY THE BAPTISTS.

CHAPTER I.

Origin of the Baptist Missionary Society—Carey and Thomas sent to Bengal—Their difficulties—Hindoo character—Other missionaries sent out—Mission fixed at Serampore—Death of Mr. Grant.

So early as 1784, an Association of Baptist ministers and churches met at Nottingham, set apart one hour, the first Monday evening of every month, for special and united prayer that the kingdom of Christ might be extended in the world. When this had been continued about seven years, many began to feel an inconsistency in praying without exerting themselves to obtain the object of their prayers. In particular, the Rev. Mr. Carey, pastor of a church in Moulton, and afterwards in Leicester, a pleasant shire-town, on the river Sour, was deeply impressed with the importance of some vigorous effort to propagate Christianity.

From his first entering the ministry,* his mind had been deeply affected with the state of the heathen world; and that his views might be properly directed, he had made himself acquainted with the geography, population, and religion, of the various nations of the earth; and with the labours of Christians both of early and of later ages, in extending the Gospel. Whenever he

* Till the twenty fourth year of his age, Mr. Carey was a working shoemaker.

met with his Brethren in the ministry, he seldom omitted to converse with them on the importance and practicability of missions. The Rev. Mr. Pearce of Birmingham entered deeply into his views, and several others began to think seriously on the subject. At a ministers' meeting in Clipstone, 1791, two sermons were preached which had an aspect on missions; and a degree of feeling being excited, Mr. Carey moved that they should come to some resolution about forming a missionary Society. But nothing was done, except to request Mr. Carey to publish a manuscript, which he had by him, on the subject. In the spring of the following year, Mr. Carey preached a sermon at the annual Association in Nottingham, from Isaiah liv. 2, 3; in which he took up the spirit of the passage in two exhortations, *Expect great things--Attempt great things*. The effect was considerable. A resolution was passed that a plan for a society should be formed before the next ministers' meeting. This was done. The constitution was adopted at Kettering, Oct. 2, 1792, the directing committee chosen, and something effected towards obtaining the requisite funds. Only 13l. 2s. 6d. however, was at first subscribed.

The Committee having learnt that Mr. Thomas, a pious surgeon, who had spent some time in India, and had made some exertions to instruct the natives in Christianity, was desirous of returning to that country in the capacity of a missionary, applied to him for that purpose. He readily consented. It was resolved that he should have a colleague. Mr. Carey, whose propensity to the mission was well known, being present on the Committee, was asked if he was willing to accompany Mr. Thomas. He at once answered in the affirmative. The solemn designation of these missionaries to their work took place at Leicester, March 20, 1793, and they sailed for India, with their families, on the 13th of June following.

After a voyage of near five months they arrived safely at Calcutta. Here they underwent a variety of

trials. Of the Hindoos, whom Mr. Thomas had instructed, they soon met one who had professed to embrace Christianity, and found to their grief that he had not kept himself from idols. He had gone from place to place after Mr. Thomas left India, forsaken by the Hindoos, and neglected by the Europeans. He was seized with a flux and fever. "In this situation," said he, "I had nothing to support me or my family. A relation offered to save me from perishing on condition of my bowing to the idol. I knew that the Roman Catholics worshipped idols. I thought they might be commanded to honour images in some part of the Bible which I had not seen. I hesitated, and complied, but I love Christianity still."* He was received into the employment of the missionaries, and they entertained some hope of him for a time; but he was finally guilty of gross sins, for which they were obliged to dismiss him.

Mr. Carey and his colleague were reduced to great perplexity about support. Through a number of unavoidable occurrences, the investment taken out for their immediate maintenance was sunk; and they were left with their families in a strange land, without any means of subsistence. Mr. Carey at length removed some distance into the country, and took a little land for tillage. Mr. Thomas continued at Calcutta with the hope of maintaining himself by his profession. He soon received from a former acquaintance, an invitation to take charge of an Indigo factory. One was likewise offered to Mr. Carey. Under existing circumstances they thought it best to accept the offer. They could be supported without aid from the Society, and still devote themselves to their proper work, except about three months in the year; besides having the constant charge of several hundred Hindoos.

They accordingly took their stations, Mr. Carey at Mudnabatty and Mr. Thomas at Moypauldiggy, both

* Baptist Periodical Accounts, Vol. I. p. 65.

in the vicinity of Malda. Here they not only instructed their workmen and established schools in the respective factories, but preached to many other natives, who came from different parts to hear them. They likewise made frequent excursions into the neighbouring country. "I have a district," says Mr. Carey, "of about twenty miles square, where I am continually going from place to place to publish the Gospel; and in this space are about two hundred villages. My manner of travelling is with two small boats, one of which serves me to lodge in, the other for cooking my food. All my furniture, as well as provisions, I carry with me, namely, a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and food. There are several rivers in this part of the country, which render it very convenient for travelling."*

Leaving the missionaries thus employed, it may be proper to take a slight view of the people among whom their lot was cast, that we may apprehend the difficulties they had to encounter.

The Hindoos are probably of the Ammonian race, and descendants of Cush. In their physical and intellectual character, they resemble most other Asiatic nations; though perhaps imbecility, both of body and mind, are more strikingly characteristic of them than of any other. They are partially civilized, at least they are not savages; but their refinement is of the sickly kind. They have some knowledge of the sciences, and of the more elegant arts, but of the useful they are almost entirely ignorant. Civilization with them is now retrograde, and resembles the ebbing tide, when the pure waters have subsided, and left only their filth. The Hindoos possess most of the evils attendant on civilization, while they retain few of its benefits. Their moral character is shaped by their religion, and forms a strange tissue of opposite qualities; the humane

* Period. Acc. Vol. I. p. 233.

with the cruel; the austere with the licentious; the sanguinary with the voluptuous. On the one hand, they shudder at the sight of blood, and think it a crime to kill even an animal; on the other, they commit the most unheard of cruelties, not sparing their own children or parents from death. At one time, they wallow in sensuality, indulging the most unbounded gratification; at another, they cheerfully undergo the most cruel self tortures. They possess most of the passive virtues, but their patience is often pusillanimity; their resignation, indifference; their patience, insensibility. None of the higher virtues adorn their character; active benevolence is scarcely known among them; and for gratitude, they are said to have no name! At the same time, they practise the basest vices. Avarice is the leading feature of their character. Perjury is frequent, even among the Brahmins, (priests) while fraud, lying, and thieving, are not in their list of crimes, but thought accomplishments, when practised so adroitly as to avoid detection. In the more beastly excesses, they glory in their shame. Modesty forbids even to hint at them.

As to religion they are in the highest sense idolaters. Their mythology, indeed, teaches them that there is a Supreme Being; but they suppose him too elevated to notice what passes on the earth. He has created three principal deities, Bramha, Vishnou, and Siva; to the first of which was committed the creation of the world; to the second, its government; and to the third, finally, its destruction. These are of course worshipped, especially Vishnou, who in performing his office of Preserver has had nine incarnations, all of which are represented by a variety of images. Besides these, they believe in a multitude of inferior divinities, and worship many objects of nature. Every family has its household god, which is placed at the entrance of the building, and honoured by offerings of rice, flowers, and fruit. These images are made of brass, the larger ones, in their temples, of stone or wood,

painted, and sometimes overlaid with copper, silver, or gold. They were undoubtedly at first intended as mere representations of invisible beings; but in the progress of idolatry, it has very naturally come to be the fact, that the common people do not look beyond the sensible object. The image itself is worshipped as a god.

The cruelties of their worship, and its debasing, polluting influence, have been so frequent subject of remark, that the unwelcome subject of repetition may be spared. Humanity shudders, at seeing the devotee stretched on a bed of pikes, or of embers—suspended on iron hooks plunged through the flesh of the back, or by his heels over a slow fire; and bleeds, at beholding the helpless infant floating down the Ganges into the mouth of the crocodile, or the infatuated, wretched widow writhing in the flames of the funeral pile, while her children, doubly orphans, cast on the compassion of those whose tender mercies are cruel, are sobbing around her.

One part of their religious system must be noticed, because it will be a frequent subject of allusion—their division into *castes*. These were originally four, of which only two now remain, the Brahmin and the Soodra; but these are subdivided into more than eighty different sects. Of the Brahmin, the Koolins are most revered; and of the Soodra, the medical and writer castes. None of these castes are permitted to intermingle. If a carpenter marry the daughter of a weaver, or a weaver the daughter of a smith, loss of caste is the consequence; and this is most dreadful. One who has lost caste is held in utter abomination; no one will eat, drink, or smoke with him.

To his particular caste every Hindoo is tied; he can never rise above it. He is forced to plod on in the steps of his fathers, and every motive to improvement is utterly unknown. Hence their stupid contentment. They seem to think the different castes different species of animals, and would as soon attempt to change

the nature of a beast, as to alter their own condition. Yet so trifling a circumstance as eating or drinking with another tribe or nation, occasions the loss of caste. The different castes may purchase food of each other, if no water has touched it. A Brahmin may take rice of a Soodra, but none but a Brahmin can cook it. A Hindoo may smoke the same tobacco with a mussulman, but not through the same water.

It will readily be seen that this unnatural division, not only must occasion a thousand perplexities to the missionary ; but, united with the stupid lethargy of the Hindoo—the want of character—of stamina on which to operate, oppose an almost insurmountable barrier to his success. The difficulty will appear still greater, if we consider another circumstance connected with their religious creed : they believe that men are mere machines, of course, not accountable. “We can do no wrong,” say they, “we are only instruments, our will is God in us.” Being asked, “If you commit theft, or murder, are they not your sins?” they reply, “It is God who does all.” When a Hindoo is detected in a crime, he says, “my kopal, or forehead, is bad,” meaning he was destined to such conduct. This idea of fatality extends to a future life. When asked, “Do you hope to go to Heaven?” one will answer, “If God hath written it in my fate, I shall go to Heaven, if not, I shall go to hell.” To fasten guilt on the conscience, and make them see their need of a Saviour, is, of course, almost impossible, and if this is done, they have a ready resource—“the waters of the Ganges will wash away all.” Add to these difficulties the commanding influence of their idolatry—its imposing nature—the force with which it addresses itself to the senses and the imagination—and its consequent mingling with the earliest associations of childhood, winding and imbedding in the very heart of the moral man ; and we have some faint view of the obstacles which oppose the conversion of a Hindoo. To say nothing of the prejudice excited against the very name of Christian, by the licentious

lives of Europeans, their apparent destitution of all religion, and the oppression which they have exercised over the natives, it is sufficient to consider the latter circumstance we have mentioned—the charm of their own religion amidst all its deformity, to find that more than human influence is requisite to give the missionary success. Every one will be convinced of this who remembers the power which early belief, especially if it took strong hold of the imagination, as in case of spectres and witchcraft, has over the better judgment of riper years,* and who knows that we are attached to any religion, not in proportion to its simplicity and truth, but, as far as natural principles are concerned, exactly in proportion to the number of associations with which it is connected, and the depth and extent of those roots, with which it has wound round the fibres of the heart.

To return to the missionaries. They continued to labour, and at different times had encouragement of fruit. At the end of two years, some appeared to be impressed. “My pundit,” says Mr. Thomas, “asks questions, sheds tears, and requests parts of the scripture from us.” Mr. Carey entertained some hopes of a young Brahmin, named Cassinaut, and Mohum Chund, who had professed to believe the Gospel when Mr. Thomas was first in India, continued with them and appeared well. Some Mahometans likewise excited hopes; but none had resolution to renounce caste for Christ.

The missionaries were joined in 1796 by Mr. Fountain. Previously to his arrival, two Englishmen, settled in Bengal, were baptized, and a church was formed. Soon after, Mr. Fernandez, a gentleman of Portu-

* A notable instance of this we have in Dr. Johnson, who never could entirely rid himself of a practical belief, in apparitions or the second sight. His judgment repelled the thought, but it hung in his imagination. The same celebrated man in entering a door, would frequently go back several paces to bring a certain foot forward. Such is the power of early association.

guese extraction, resident at Dinagapore, expressed a desire to hear the Gospel. Mr. Fountain, and afterwards Mr. Carey, accepted the invitation to preach in that city. Mr. Fernandez embraced the truth with much affection, and proved a most amiable and valuable christian. He erected a school at his own expense for the education of native children, began to preach to them and to his servants, of whom he had about a hundred, and was at length set apart to the ministry, and gathered a church at Dinagapore. His heart and house were always open to the missionaries.

The society at home exerted themselves to strengthen the mission. Messrs. Marshman, Grant, and Brunsdon, with their wives—Mr. Ward, and Miss Tidd, engaged to Mr. Fountain, sailed in 1799 in the *Criterion*, an American ship commanded by Capt. Wickes, to join their brethren in India. On their arrival, the seat of the mission, after much deliberation, was removed to Serampore. The factories were already given up through failure of crops, the Governor would not permit the brethren lately arrived to join a new establishment, commenced near the first by Mr. Carey; and Serampore, moreover, was the most eligible station, especially for translations.

In commencing this establishment, which has since been the nursery of Christianity in Bengal, the missionaries, like the first disciples, had every thing in common. The various labours of the mission were divided, or performed in rotation, and it was resolved, *that no one should engage in any private trade, but whatever was done by any member of the family should be done for the benefit of the mission.* It is not the place here to examine the common stock system; it has its advantages, and, depraved as men are, certainly its disadvantages. Among the Moravians, whose habits are formed in the same school, who always live together with the regularity of a monastic institution, and between whom few cases of difference can occur, there can be no question of its expediency, and even great

utility. With most other sects, where missionaries come together possessed of different views, habits, and feelings; and accustomed, likewise, to consider what they have as their own, the case is somewhat different. The Baptists, however, have derived essential benefit from the system. It has supported the mission.

Mr. Ward had been a printer. To this business he devoted himself, and the translation of the New Testament into Bengalee, executed by the missionaries while at Mudnabatty, was soon put to press. Mr. and Mrs. Marshman opened a school, and the missionaries who had acquired the language began preaching in the town and neighbourhood.

Before this settlement, Mr. Grant was at rest from his labours. He died a few days after his arrival at Calcutta. His death is thus mentioned by Mr. Ward in his journal for Oct. 31, 1799. "It was but yesterday that I noted in my journal the sickness of Brother Grant, so lately did it alarm me. This morning, however, his fever took a more dangerous turn, and he had a convulsion fit. We were alarmed, but still thought we should not lose him. After dinner, however, symptoms of death were but too evident. At half past 2 o'clock he died very calmly, though his disorder prevented our fully knowing the state of his mind. I know not when any death so affected me. We were all overwhelmed with sorrow, consternation and disappointment. I know not when I so forcibly felt the Apostle's words. *"How unsearchable are his judgments, and his ways past finding out."**

Mr. Fountain followed him in less than a year. Concerning this affliction Mr. Marshman says, "Oh what a dispensation is this! To his disconsolate widow, to us, to our dear friends in England, how mysterious! A man in the prime of life, thirty three years of age, who had just acquired the language, and of whose usefulness we had formed considerable expectations. Yet

* Period. Acc. Vol. II. p. 31.

he is taken away from his work, his brethren, and his spouse, to whom he had been united only nine months.*

CHAPTER II.

Conversion of Kristno—Persecution—Baptisms—New Testament printed—Mr. Carey appointed to a College—Death of Mr. Brunsdon and Mr. Thomas—Character of Mr. Thomas—Two Brahmins baptized—Death of Mrs. Chamberlain—Translations—Opposition from government—Attempts in the Burman Empire—Missionaries robbed in Bootan—Printing office burnt.

THE usefulness of any minister is not always to be measured by his apparent success. Many, all their lives, go forth bearing precious seed, and die without seeing any fruit. Missionaries, particularly, are often called to this trial. Another enters into their labours. Those in India cannot expect to break up the fallow ground, sow, and reap the same day.

Thirteen years had now elapsed since Mr. Thomas commenced his exertions among the Hindoos, and more than six, since he and Mr. Carey arrived in Bengal, and yet no idolater had *believed their report*. About this time the missionaries were stirred up to uncommon faithfulness. A spirit of prayer was especially prevalent; a holy unction seemed to rest on them all; it was a time of refreshing from the presence of the Lord. A weekly prayer meeting, for the success of the mission, was commenced at the request of Mr. Thomas. The death of Christ was more and more the subject of their preaching; a circumstance which seems always to promise good among the heathen.

* Period. Acc. Vol. 11. p. 88.

Mr. Thomas soon called to attend on a man whose arm was dislocated. His name was Kristno. After the operation Mr. Thomas talked to him very impressively concerning his salvation. Kristno wept. Two days after he came with Gokool, a neighbour of his who was present at the time, to the mission house for instruction, saying, "Mr. Thomas has not only cured my arm, but brought me the news of salvation. They were both sensibly affected, and almost daily attended on the missionaries for instruction. Kristno's family likewise listened, but Gokool's wife left him. In less than a month, both Kristno and Gokool came and publicly ate with the missionaries, thus renouncing caste. The servants and all who witnessed it were astonished. They had all said, "no one will lose caste for the Gospel." The missionaries could hardly express their gratitude. Says Mr. Ward, "Brother Thomas has waited fifteen years, and thrown away much on deceitful characters. Brother Carey has waited till his hope of success has almost expired, and after all, God has done it with the utmost ease. Thus the door of faith is opened to the Gentiles; who shall shut it?—the chain of caste is broken, who shall mend it?*

Gokool, and Kristno with his wife and wife's sister, were examined for baptism. Gokool told the missionaries, that before they came, he had been years in searching for a way of happiness in poojahs and holy places in the river; but in vain. When he heard the word of Christ he could not rest. He talked to Kristno about the agitation of his mind. He and another man sat up a whole night talking about it. He had great fears about his sins. When asked how he lost them, he said "They went away in thinking about Christ." The substance of what they all said was, "Their hearts seemed nailed to Christ." A day was appointed for their baptism, and that of Felix Carey, the eldest son of

Dr. Carey, who for some time had given hopeful evidence of piety.

Satan would not, however, admit such a breach in his citadel without a struggle. The following day, Gokool came with the information that Kristno, with his whole family, was in confinement. It seems that when it was noised abroad they had lost caste, all the neighbourhood was in an uproar. It was said 2000 people were pouring their anathemas on the converts. They dragged them before the Danish magistrate. He dismissed them with commendation for losing caste. They were brought back under a fresh charge, that Kristno refused to give away his daughter to a man contracted to her in marriage. The Governor set them at liberty, and assured the girl she should not be compelled to marry the man against her consent.

This tumult intimidated Gokool and the family of Kristno. They desired their baptism to be deferred; but Kristno presented himself the next Lord's day, and with Felix Carey, was baptized in the presence of a large concourse of Europeans, Hindoos, and Mahometans. It was a most affecting sight. The Governor could not restrain his tears. "To see," says Mr. Ward, "Brother Carey leading down into the water the same day his eldest son, a missionary at fifteen years of age, and the first converted native, who had fortitude sufficient to renounce his caste, was indeed an interesting spectacle."*

One circumstance alone damped the joy of the missionaries. All the Bengalee children were immediately removed from school, for fear they would become Christians. They, however, returned not long after. Kristno became a zealous assistant, though occasionally imprudent. He would say, "Christ is my joy, my hope, my all. If ever worldly things draw my mind from Christ, I say, 'Mind, why dost thou leave Christ; there is no other Saviour. If thou leave him, thou fall-

est into hell. I charge thee, mind, that thou keep close to Christ." He was tried by persecution; his landlord turned him out of his house, he lost employment in his trade, and his daughter Golook was taken from him by force. The latter event was very painful. She was seized, several months after the first attempt, a little distance from the house, by her espoused husband, assisted by another man. An alarm being given, Kristno followed them; but they beat him unmercifully, and hurried on to Calcutta. He soon heard she was murdered on the way, the man being enraged because she had lost caste.

Poor Kristno had now lost all his former friends, his honour, his home, and his daughter. What else does the world contain? He went to Calcutta, and found his daughter had been beaten, but not killed. She had made exertions to escape. Passing by a police station, she cried out, and the men were detained. She told the magistrate she had heard of the love and sufferings of Christ: these things laid hold of her mind, she was a Christian from choice, and was unwilling to go with the men. He replied he could not separate her from her husband, but would take care she should profess what religion she chose. This, however, he could not, or did not, perform. Her friends were scarcely permitted to see her; and if they did, were ordered to say nothing about Christ. Her husband used her very ill. Mr. Carey once visited her with Kristno. While there, he suspected some mischief was hatching, and sought safety in flight. A mob attempted to detain him by violence, and then by means of a constable at a watch house; but he rejected their authority, and passed on. Kristno was seized, carried before a magistrate, and accused of having brought low men to take his daughter from her husband by force. The magistrate, however, liberated him, and after considerable suffering, his daughter likewise succeeded in effecting her escape, and was baptized. What is worthy of remark, her husband, after being separated from her

about three years, went to live with her, became a hearer of the Gospel, and was himself baptized. Thus the Lord makes the devices of the heathen of none effect.

Soon after the baptism of Kristno, his wife's sister, and then his wife, with a widow in his family, followed his example. The latter said one day, "Formerly I never saw my sins; now I perceive I am in a sea of sin." Gokool, who had fainted at the outset, again came forward, and his wife, who had made very violent opposition, was not long behind. "We have now," (Oct. 4, 1801,) says Mr. Marshman, "six baptized Hindoos, whom we esteem more precious than gems. Yet we need great prudence in our conduct towards them. We have to encourage, to strengthen, to counteract, to advise, to disapprove, to teach, and to do all in such a manner, as to endear our Saviour and ourselves to them." They indeed exhibited abundant proofs, that the converts were their joy and crown; that their hearts were united to them by the most tender ties: yet, that they watched them with a solicitude almost inexpressible.

The printing of the New Testament was finished before this, and a day of thanksgiving appointed in consequence. Another favourable circumstance had taken place. On the morning of May 8th, the English from the opposite side of the river came over, and while the inhabitants were in a sound sleep, quietly took possession of Serampore, without firing a gun. When the people rallied, they were surprised to see the English flag flying. The missionaries appeared at the government house, were treated with great civility, and ordered to go on with their school, preaching, and translating, in the same peaceable way as before.

About the same time, Mr. Carey was appointed to an important station in the new college of Fort William. This proved in the end a great furtherance of the mission. Mr. Carey was able, when afterwards raised to the rank of Professor, to add more than six thousand dollars annually to the common stock, which

with nearly nine thousand from Mr. and Mrs. Marshman in the school, and about four thousand from Mr. Ward in the printing office, gives the mission a handsome income of nineteen thousand dollars, from its own resources.

But amidst many prosperous events, some occurred more calculated for the trial of faith. Mr. Brunsdon on the third of July, after a long and distressing sickness, died at Calcutta, and on the thirteenth of October following, Mr. Thomas, at Dinagepore. These repeated losses were most severely felt. The ranks of the little band had now been thinned, by the death of four within two years. That of Mr. Thomas was in some respects most afflictive. Though he seems to have been somewhat uneven in his temper, and more ardent in forming noble plans than patient in executing them; yet he had a liveliness of imagination, and a readiness of mind, which fitted him most admirably to converse with the subtle Brahmins. He was a man of the most exquisite sensibility, combined with remarkable seriousness, and deep devotion. Never, perhaps, did any man enjoy more exquisitely the pleasure of doing good; it was a perfect luxury to him; it seemed to transport his very soul. "There is a sweetness," says he, "in relieving the miserable, that I wonder any man should deny himself that pleasure who is able to afford it. What a luxury it is (and my eyes are full of tears while I write) to see poor helpless creatures come to your door, their countenances the picture of despair, and their bodies half dead. Relieve them, and behold they are so overjoyed that they almost fear it is a dream. This I say is a luxury, and the most luxurious pleasure I have tasted here on earth, except only the exceeding riches of the grace of God towards us in Christ Jesus, who, though he was rich, yet for our sakes became poor." Such was his sympathy for the poor afflicted Hindoos, that it frequently affected his own health. Mr. Ward remarks in his journal, "Brother Thomas is dead. He died with a hope full of immor-

talities. He had faults, but never shall I forget the time when, after seeing Kristno's arm, he talked to him with such earnestness about his soul and salvation, that Kristno wept like a child. It appears that this preaching led to his conversion. Thus Brother Thomas led the way to India, and was instrumental in the conversion of, perhaps, the first native."*

The following year was introduced by the baptism of Petumber Singee, about sixty years of age. He had read a tract which impressed his mind, and made him resolve to discover the writer. On being instructed at the mission house, he cordially embraced the Gospel, and became a preacher of it to his countrymen; as did also Kristno. Six others were baptized during the year, and thirteen, among whom were two Brahmins, the year following. The first Brahmin was Kristno Presaud, who, being young and well calculated for the work, was called to the ministry. The preaching of these natives was attended with very beneficial consequences. While some were received into the church, others they were obliged to exclude for a season. The missionaries were much afflicted by some irregularities in the native brethren. Kristno, though in most respects exemplary, fell into errors. He commenced preaching before he was authorised, probably through envy of Petumber; and suffered some improper conduct in the younger members of his family, for which he was not willing to be reproved. Gokool also behaved in an uncharitable manner to his wife. But by faithful discipline these things were put in a proper state. In 1803, Gokool died in the faith. He was so happy in death, that those who saw him said, "May my mind be as Gokool's was."

In the beginning of this year Mr. Chamberlain and his wife arrived from England. Soon after their arrival, they had the pleasure of witnessing a new triumph of Christianity, in the marriage of Kristno Presaud, the young Brahmin, to a convert who was a

* Period. Acc. Vol. I. p. 292. Vol. II. pp. 247, 255.

sooder. On the following day the missionary family supped with the young couple under the shade where the ceremony had been performed, while the neighbours looked on with a kind of amazement. This was indeed a new scene. Supposing the Hindoo chronology to be true, such a spectacle had not been witnessed in Bengal for many millions of years, as a Brahmin married to a sooder!

Our limits do not permit us to follow the missionaries in their itinerant excursions to preach the gospel; nor to trace their progress from year to year, particularly, in the work of translating and distributing the scriptures; nor yet to notice the individual instances of success, which encouraged their exertions. To strike a few outlines, that may show the nature of the work, is all that must be expected.

In 1804, Mr. Chamberlain was sent to form a new station at Cutwa, about seventy miles up the river from Serampore. He soon met with a severe loss in the death of his wife. When she was about to be confined, Mr. Marshman went up in a boat for the purpose of conveying her to Serampore. Arriving, he was met at the door by Mr. Chamberlain, almost overwhelmed with grief. His wife had been delivered four days; at first promised well, but now all hope of her recovery was gone. The following day she breathed her last. The distress of her partner is indescribable. Hanging over the lifeless corpse, he exclaimed—"Oh! my dear Hannah, speak to me once more, my dear Hannah!" It was most providential he had a missionary brother with him at this season. No native would come near the corpse. Mr. Marshman, with much difficulty, prevailed on them to make a coffin, and dig a grave; but they would do nothing more. The afflicted husband was obliged to perform the last sad offices, and with Mr. Marshman, after they had consumed the dreary night in preparations, to bear, by slow degrees, the precious remains to the spot prepared for their repose, and bury them with their own hands. They then,

mingling their tears, set off with the infant for Serampore.*

Mr. Chamberlain afterwards married the widow of Mr. Grant, who also died in labour, while on the river going down to Serampore. She had concluded to wait the trial at home, but the boat being sent up with a pressing invitation, she went on board. It was too late. After three hours' severe distress, she became a mother, but died the next morning. "Thus," says Mr. Chamberlain, "I am afflicted with wave upon wave; and now I am like a wreck after a storm. The arrows of the Almighty stick fast in me, and I am consumed by the blow of his hand. Yet still '*his strokes are fewer than my crimes, and lighter than my guilt.*'"†

The missionaries, at the close of 1804, say, "Notwithstanding various disappointments and discouragements, the church never appeared in a more prosperous state than at present." Speaking of the school under Mr. Marshman, they represent it as a nursery to the church; and of the press, under the direction of Mr. Ward, as the great engine of the mission. By means of the latter they hope to give the word of God to many eastern nations. Estimating the extent of the country and the population, into whose language they are employed in translating, they reckon the Bengalee and Mahratta, each equal to Great Britain; the Orissa, to Ireland; the Telinga and Kurnata, each to England; the Tamul, to Spain; and the Hindoostanee, to France and Italy.‡

In three months of the following year, twenty one were baptized. Seven of them were the fruit of a New Testament left at Kristnopol, opposite Calcutta, four years previous. One of the converts, referring to Mr. Ward's declaration when he left the book, that the Testament was for the use of the whole village, and that he who could read it best should keep it and read

* Period. Acc. Vol. III. p. 69.

† Period. Acc. Vol. III. p. 283.

‡ Brief narrative of Baptist missions.

it to all who wished to hear, added, he had got it, and the reading of it had changed his ideas, made him leave off his idolatry, and put his trust in Christ. The New Testament was produced, and was found to be nearly worn out by reading.

In the autumn, Capt. Wickes, who conveyed the first missionaries to Serampore, and was always regarded by them as a dear brother, being in London, the Committee sent by him a thousand guineas, which had been collected in England, Scotland, and Ireland, in aid of the translations. On the arrival of the Captain in America, he expressed a wish in the public papers, that the friends of religion in his native country, would add something to this charity. The result was, that by the generous exertion of different denominations, the original sum was considerably more than doubled, and forwarded in dollars to Serampore.

In 1805, the brethren had the happiness of greeting four new missionaries, Messrs. Biss, Mardon, Moore, and Rowe, with their wives. The government of the East India Company began to discover, about this time, some disaffection toward the mission. They embarrassed the missionaries in several instances, and said, "We have given no orders to the natives to lost caste." On the arrival of Messrs. Chater and Robinson, two new missionaries, in 1806, demur was made at the police office, as to letting them proceed to Serampore. Mr. Carey, going to the office, was told by one of the magistrates, that he had a message from the Governor-general, "That as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not. The request, as explained by the magistrate, amounted to this; they were not to preach to the natives, nor suffer the native converts to preach. They were not to distribute religious tracts, nor suffer the people to distribute them; they were not to send forth converted natives, not to take any step, by conversation or otherwise, for persuading the natives to embrace

Christianity. Some of these particulars were, however, softened down in a subsequent conversation between the magistrate and a friend to the mission; and the missionaries went on much as before, except, they forbore public preaching in Calcutta, and gave up their itinerating excursions in the country. This excitement seems to have sprung from the Vellore mutiny, in which the natives had risen and massacred several of the English. The enemies of Christianity had exerted themselves to trace this revolt to the influence of the mission, which, they pretended, created alarm in the idolaters, lest they should be *forced* to change their religion.

Unhappily before the agitation had subsided, a new circumstance took place, which filled the friends of truth with deep concern, and afforded their adversaries a momentary triumph. A tract which had been printed in Bengalee, and which in that language contained nothing offensive, was put into the hands of a native to be translated into Persic. Through the pressure of business this tract was printed without being inspected by the missionaries. The translator had introduced several strong epithets, such as calling Mahomet a tyrant. These, it was alleged, would irritate his followers; and though no such effect was produced, the thing was taken up in a very serious manner. Mr. Carey was sent for by the magistrates. He readily acknowledged the impropriety of the epithets, and promised to inquire into the cause of their appearance; of which he till this time was ignorant. But before he could do this, proceedings were commenced, which, had they been carried through, would have ruined the mission. In consequence of a respectful memorial, however, to the Governor-general, the blow was principally averted. It was only required, that the missionaries should not in future print any tracts without first submitting a copy to the inspection of government.

The opposition excited against the labours of the

missionaries in Bengal, induced them to turn their attention to other fields. The Burman empire was the first that presented. Messrs. Mardon and Chater went on an exploring tour to that country, in 1807, and returned with a favourable report. A few months after, Mr. Chater, accompanied by Mr. Felix Carey, (Mr. Mardon declining the mission) went to Rangoon, a principal port in the Burman empire, where they were favourably received; not only by the English residents, but by the Viceroy of that part of the country. Mr. Carey, in particular, rendered himself acceptable by introducing the kine-pox, with which he inoculated great numbers, and even the family of the Viceroy. When he was sent for to the palace, he took off his shoes, and approached the Viceroy, as all the officers of government, and others who wait upon him, do, on his hands and knees, and sat down on a carpet near his interpreter. After making several inquiries, the Viceroy desired him to inoculate his family. His lady at first opposed the measure, but she finally came and saw the operation, and was pleased with it. The medical skill of Mr. Carey in other respects, gave him high repute.

Having procured a piece of ground, the missionaries erected a house. It was without the town, and this circumstance saved it from destruction when that was burnt at two different times. But they laboured under many disadvantages, especially the want of a suitable teacher in that very difficult language. The climate, too, disagreed so much with the health of Mr. Chater, that he was obliged at length to leave the country. Mr. Carey remained alone, and applied himself with such diligence to the language as to make some progress in translating the Scriptures. In 1814, however, he was ordered to Ava, the capital of the empire, to vaccinate the young prince, heir apparent. He obtained favour with the emperor, was presented with a gold medal and a title of honour. This circumstance, it was thought, would open the way for a missionary station in Ava;

but it seems though Mr. Carey is established there, he devotes himself entirely to his medical profession, and to the affairs of the empire, of which he is now appointed a grandee. Whether he supposes he can in this way most effectually promote the interests of christianity in that benighted country, or whether he counts it more honorable to be the minister of an earthly potentate, than of the Lord Jesus, we leave for his own conscience to decide.* The station at Rangoon is now occupied by the American Baptists, and its history may be looked for under that head.

In 1808, an excursion was made by Mr. Robinson, accompanied by William Carey, into Bootan; but various circumstances prevented attempting an establishment there until 1811, when Mr. Robinson with Mr. and Mrs. Cornish, members of the Baptist church, fixed themselves at Barbaree, a place in the neighbourhood of Bootan. A few nights after their arrival, the watchman awoke Mr. Cornish about twelve o'clock, and told him he observed a man of suspicious appearance about the house. Mr. Cornish arose, and, apprehending there was only a single thief, fired his gun, and lay down to rest. Just as he was falling asleep, he was roused by a band of robbers, fifty or sixty in number, armed with spears. He aimed a blow at one of the ruffians with the butt of his gun, when instantly two spears were pointed at him from the windows, by which he was slightly wounded in the side. Meanwhile Mr. Robinson, whose room was unmolested, not knowing the number of assailants, prepared to resist them. He passed them in the dark, and went into the pantry for a knife. The robbers, at that instant, set fire to some straw for a light, and seeing the knife in

* Mr. Carey experienced a heavy affliction when removing his family to Ava. He had fitted up an English brig, which it seems was too large for safety in the river, after the Burman fashion, to please the prince. Scarcely had they sailed, when a squall upset their ill managed vessel, and she instantly sunk. Mrs. Carey, their two children, women, girls, men—in all ten persons, were drowned. Mr. Carey himself escaped, stripped of family and effects.

his hand, struck at him with their spears. Perceiving that resistance was vain, he opened a back door and went to the room of Mr. and Mrs. Cornish, hoping to get them out at the window. "Come away," said he, "or we shall all be murdered." "Oh! Mr. Robinson! my poor child, do take it," cried Mrs. Cornish. He took the child, and the parents followed. Mrs. Cornish ran towards the stable. Following her, they found the cook lying on the ground. Thinking he might be asleep, they shook him; but he answered with a deep, hollow groan. They now hastened over a ditch, which surrounded the premises, into the field; and having wandered about a mile, sat down on the cold ground, nearly naked. Even here, the shaking of a leaf made them tremble. To increase their apprehensions, the child could hardly be restrained from crying.

When the morning dawned, they returned to their habitation, where they beheld a most heart rending scene. A few yards from the back door the cook lay murdered; a little distance from the front door, the house keeper. The watchman, also, was severely wounded, and soon died. Books, papers, boxes, and other articles, lay outside of the house, stained with blood: within, all was confusion and desolation. Utensils capable of being broken were dashed to pieces; the books thrown into heaps, or scattered about the house; and the clothes, except a few articles, all carried away. The loss in property was more than a thousand dollars.

Terrible as was the disaster, however, it was not unmingled with mercy. Mr. Cornish had a little apprentice girl, named Janette. On the first alarm, she ran out the bed room into the pantry. The robbers seeing her, of exclaimed, "Here is one of the Sahib's people." One of them searched her breast for money, but finding none, was about to kill her; when holding up her hands to another of the ruffians, she said, "I am but a poor little girl, do not kill me." The fellow answered, "If you

will shew us where the money is, you shall not be hurt." She directed them to two bed rooms, into which they all rushed, and then embracing the opportunity, escaped at the back door, and concealed herself in the store room. The hand of providence was very visible in the preservation of the family, and though in a distressed situation, they arrived in three days at Dinagepore, where they were kindly received by their friends. Mr. Robinson again attempted to enter Bootan, but finding it impracticable, the mission was relinquished.*

While some efforts to establish outer stations failed; others happily succeeded; and at Serampore the mission prospered. In translating the Scriptures, especially, a great work was doing. But in the midst of their exertions the missionaries were called to see the labours of many years destroyed in a moment. On the 11th of March 1812, about 6 o'clock in the evening, the cry was heard, "The printing office is on fire!" A large quantity of paper, on a range of shelves in a room 200 feet long, was enveloped in flames. Every door and window, but one, was secured by iron bars fastened on the inside; and the smoke soon became so dense that even a candle could not live. The only method to come at the fire was by piercing the roof. This was done, and water poured down in such abundance as to keep it under a long time. At the end of four hours, it was principally confined to the shelves in which it originated. By this time the steam and heat was so intense that no one could remain a moment within the walls. Still there were hopes of keeping it under; but, at this critical moment, some well meaning friends broke open a window. In an instant a flake of fire was blown into the middle of the office. The alarming sight showed the missionaries at once, that they had nothing to do but save what they could. Mr. Ward ran to the room at the entrance of the office, most remote from the fire; and, with assistance, cut open

* Period. Acc. Vol. IV. pp. 266—270, 406.

two windows, and dragged out his writing table, which contained the deeds of the premises and other valuable writings; and thence, to the opposite room where he opened the windows, and took out the shelves containing their accounts from the beginning of the mission. This last attempt was in the face of the flames; and before it was fully accomplished, the whole building, two hundred feet in length and forty in breadth, was a sheet of fire. About midnight the roof fell in.

It was very providential that the adjoining buildings, some of which were within twelve feet of the office, were not burnt. The wind, which had been high, went down; and the blaze ascended in a straight line, like a fire on the hearth. When it became evident that the conflagration would extend no farther, all the members of the mission family, old and young, sat down in the front of the office, and continued till near two in the morning pouring their griefs into each other's bosom.

The loss was immense, whether the nature or value of the articles be considered. To mention a few. Besides all the furniture of the printing office, there were founts of types in fifteen different languages, 1,500 reams of paper, 55,000 sheets printed and not folded, books to the amount of 5,000 rupees, manuscripts to the value of 7,000, all the materials for a polyglot dictionary of the languages derived from the Sungskrit in preparing which Dr. Carey had been employed many years, three manuscript copies which had taken Dr. Carey and Mr. Marshman a year to prepare, parts of the translation of the Scriptures in several languages, and the correspondence of the missionaries from the commencement of their labours. The whole loss amounted at least to 60,000 rupees or 33,000 dollars.*

The care of Providence was still conspicuous amidst this disaster. The presses were all saved. A paper mill, with the matrices, moulds, and apparatus for type-

* Baptist Period. Acc. Vol. IV.—*passim*.

foundery, were secure in a building adjoining; and in clearing away the rubbish, to their inexpressible joy, the missionaries found the steel punches of all the oriental languages, to the amount of 4,000, which it would have taken years to replace. Thus they were able to resume the casting of types within a fortnight after the fire; and with their usual activity, they had in the course of a few months eight versions of the Scriptures again in the press. Money only was wanting, nor was this wanting long. More than 40,000 dollars is said to have been raised in England in about eight weeks after the news of the conflagration was received; a considerable sum was likewise raised in Bengal; and in America about 7,000 dollars.* Thus this dispensation, so dark, was almost immediately cleared up. The wisdom and goodness of God were conspicuous in taking this method, not only to show the missionaries their dependance, but to awaken a deeper and more extended interest in their work among different denominations, and in different parts of the world, than would otherwise have been felt. The burning of that office, was a light by which the mission stood revealed in all its magnitude and all its importance.

CHAPTER III.

View of the different stations—Expenses—Missionaries—Converts—Translations—Prospects of the Mission.

OWING to the peculiar manner in which the Baptists prosecute their missions, the strict union which subsists between the different parts of the system, all their stations form but one general establishment, of which Serampore is the centre. It is therefore unnecessary to enter into the particular history of the individual

* Christian Observer Vol. II.

stations. Still the true state of the mission—the amount of good effected, cannot be understood without a glance at the several parts of the great machine, which is renovating India. We shall take a general view of the different stations according to their geographical situation, beginning with

CALCUTTA. From the first arrival of the Baptist brethren in India, they have laboured more or less among the inhabitants (especially the European inhabitants) of Calcutta. Their success has been considerable. When they began to meet for prayer in that large and populous city, not more than three or four attended: and when they began to preach, not more than ten. But the congregations increased until it was found necessary to erect a chapel, which was done in 1808, principally by private subscription. A charity school was likewise established for boys, and another for girls; and a school house erected near the chapel capable of containing eight hundred children. A very considerable part of the additions to the church at Serampore, for several years past, have been from Calcutta.

Nor has the Gospel been confined to the European inhabitants. Kristno, the first native preacher, was fixed in this city, and became very useful among his countrymen. His whole soul was in the work, and his amiable, upright conduct commanded the esteem even of those who did not love his religion. Besides preaching to the debtors in jail, and to the thieves in the house of correction, he visited from house to house, shunning no labour, and sparing no fatigue. He flew like a seraph wherever duty called him.

Sebukram, another native convert, was also a very zealous and active labourer in Calcutta. He often preached from morning till night to his poor ignorant countrymen. There were no less than twelve or fourteen places where he regularly dispensed the word every week, and at some of these he had considerable audiences. Some other natives have lately been em-

ployed here, and the truth continues to make sensible progress. A considerable change is effected in the moral character of this city.

VANS-VARIYA. Passing Serampore, about thirty miles north of Calcutta on the banks of the Hoogly, is Vans-variya, where are two natives, teaching a school, supporting themselves and instructing their countrymen in religion. It is believed a small church is formed, with one of the natives Mut-hoora for pastor; and is the first native church standing alone, and raising a pastor from its own bosom.

CUTWA is still north on the same river, seventy five miles from Calcutta. We have mentioned the forming of this station by Mr. Chamberlain, in 1814. Besides establishing schools, this faithful, though afflicted missionary, preached the word with much success; and two native preachers were raised up by his instrumentality. After he left the station it was occupied by Mr. William Carey, with whom are now four native assistants. A gentleman who lately visited this station remarks, "Never was my faith in the mission raised so much as since I have been at Cutwa. All I see and all I hear tends to confirm me in the idea, that Satan's kingdom in this country will soon be diminished."

BERHAMPORE. Farther north and west 120 miles from Calcutta, we find Berhampore. Mr. Chamberlain, while at Cutwa, made frequent excursions to this place, and preached with effect to the soldiers. Of the regiment last stationed here, three were baptized at Serampore, who became so active among their comrades that no less than twenty one were added to their number, of whom one was chosen to watch over them in the Lord. Though the soldiers are now removed, the station is occupied by a country-born* preacher, assisted by two natives.

JESSORE. East of the station already mentioned, seventy seven miles from Calcutta, is the district of

* Such as have a native mother.

Jessore. The mission here has four branches, about thirty miles apart. The Brethren at Serampore early visited the district, and it was not long before some of the inhabitants were baptized. On account of their distance, they were formed into a distinct church and were visited monthly by one of the native itinerants. The first established on this circuit was Carapeit Araftoon, an Armenian christian baptized at Serampore. William Thomas, country-born, is now stationed there with three native assistants. Some instances of recent conversion.

CHITTAGONG lies eastward still, on the borders of the vast forest which separates Bengal from the Burman empire, two hundred and thirty miles from Calcutta. This station was first taken by Mr. Bruyn in 1812. He has been successful in gaining the confidence of the Mugs, a people so uncivilized that they retreated to the mountains on his first approach. He has distributed books among them. At one time, when fifteen of them together called for books, he read to them the 55th Chap. of Isaiah. They said, "This is true, the Lord sought us when we asked not for him, and found us when we sought him not." A principal Mug soon after threw his idols into the fire.* Mr. Bruyn, in 1816, had baptized thirty three.

GOAMALTY. In the northern part of Bengal are several stations; we begin with Goamalty, about two hundred miles north of Calcutta. Mr. Mardon, after his return from Burmah, was appointed to Goamalty. This place and the vicinity had sustained a severe loss in the death of two pious gentlemen who were silently endeavouring to prepare the way for the diffusion of Christian knowledge by the establishment of schools among the natives.†

Connected with Mr. Mardon was Mr. Rowe, who was stationed at Munoharree. Mr. Mardon had soon

* Period. Acc. Vol. V. p. 565.

† One of them, Mr. Grant, at his death bequeathed to the Baptist mission 20,000 rupees or 11,000 dollars.

the happiness of baptizing three natives and one Englishman. Of some others he had hopes, especially two who died. The death of one was attended with some interesting circumstances. He was going on a pilgrimage to the temple of Juggernaut, and stopping under a tree at Goamalty, Mr. Mardon observed him. As he was himself unable at that time to speak the language, he requested Krishna, a native to go and converse with him. Krishna went out, and told him of the love and sufferings of Christ for the salvation of sinners. The poor man seemed to feel the subject as suited to his case. He said he would take Christ as his refuge, and instead of proceeding to Juggernaut would stop and hear more of God, believing that by this his soul would be purified. Hearing this, Krishna was almost in raptures. By direction of Mr. Mardon he took him to his house. Mr. Mardon conversed with him a little. He was all attention. In the course of the day the native converts, especially Khrisna, instructed him, and in the evening offered their prayers for him particularly. He ate with them without hesitation, making nothing of his caste. The next morning he threw off his poita and necklace as useless things. He was very weak. The third day he lost his speech, seemed to be in pain, and surrounded by all the mission family, died, as they hoped, in the faith. This station is now occupied by Krishna.

DINAGEPORE. Passing farther north forty miles we come to Dinagepore, where a church was gathered in 1814, by Ignatius Fernandez, whom we have mentioned. This amiable Christian supports the establishment himself.

PATNA. This is the first station beyond the limits of Bengal. It is a city in the province of Bahar, 320 miles NW. of Calcutta. Mr. Thompson, country-born, is labouring here, distributing the Scriptures, preaching, and superintending a school. His journal gives pleasing instances of success. Seven young men in the native army attended his school. They were suddenly

ordered to march at midnight. He gave the best reader among them, who had before assembled the little band twice a day in the garden to hear the word of God, some serious books. The poor boys wept on rising from their knees, and sought to hide their swollen eyes.

A rajpoot living about fourteen miles from Patna, having read the New Testament and a tract, became desirous of conversing with a Christian. He put himself in the way of gentlemen, but failed to attract attention. Once he sat under the shade of a tamarind tree, sung several hymns, and repeated great part of the tract. The tree being near a gentleman's house, the servants bade him be quiet. He then went to Patna, and would have fallen at the feet of the missionary, so distressed was his mind, had he not been prevented. Without hesitation he renounced caste.* Mr. Thompson is now assisted by Mr. Flatman.

DIGAH, near Patna, has been occupied as a missionary station since 1809. Messrs. Moore and Rowe are now labouring there with success, especially among the soldiers. In this place and the vicinity, twenty four were baptized in 1815; and by the last accounts (1817) twelve were about to be baptized at once.

ALLAHABAD lies farther westward, at the junction of the river Jumna with the Ganges, about four hundred and ninety miles WNW. from Calcutta. A station was taken here in 1814 by Mr. Kerr, attended by a native assistant; and the Gospel seemed rather welcomed than repelled, though this is a place of great resort for the Hindoo devotees. Mr. Macintosh is now on the station.

AGRA. In this city, nearly eight hundred miles NW. of Calcutta, two of the Baptist brethren established themselves in 1811. One of them, Mr. Chamberlain, did not remain long, the other, Mr. Peacock, still continues, and was for a time assisted by Mr. Macintosh.

* Period. Acc. Vol. V. p. 207.

SIRDHANA, about two hundred miles NE. of Agra. Mr. Chamberlain has been here since 1814. That he is useful we may judge from the following instance of his faithfulness at the great Fair in Hurdwar. During the greatest part of it, nearly three weeks, he constantly attended, and in a mild impressive manner daily read portions of the Scripture, accompanied with a short prayer and a blessing on all who attended. His hearers increased from four or five, in ten days, to as many thousands; and during the remainder of the Fair did not at any time, probably, fall below 8,000. They sat around and listened with an attention which would have reflected credit on a Christian audience. When the missionary retired, they every evening cheered him home with "May the Padra (priest) live forever." Even many of the Brahmins, assembled at this Loretto of the Hindoos, came to hear him, and paid the greatest deference to what he said.*

A pleasing instance of the fruit of this labour, or rather that of distributing the Scriptures by Mr. Chamberlain, we have in the account given by Anund Messee, a converted native, of an assembly near Delhi. Having heard that a number of strangers were accustomed to meet in a grove near the city to read some book which induced them to renounce caste, to love one another, to marry none but their own sect, and lead a holy life, he was induced to go and learn who they were. He found about five hundred men, women and children dressed in white, seated under the shade of the trees and employed in reading and conversation. It seems that some printed copies of the gospels, distributed at Hurdwar Fair, had fallen into their hands; and as they were unaccustomed to see a printed book, were looked upon as a miraculous gift from an angel of God. Great attention was excited among them. They collected in villages to hear the Book, and appointed readers. The superiority of its doctrines were acknowledged, and copies of it were multiplied by

* *Miss. Reg.* Vol. V. p. 36.

transcribing. Many concluded to renounce caste and associate themselves together to follow the new doctrines; and that they might stimulate and instruct each other, met annually in this grove.*

SURAT. Descending from Sirdhana SW. we come to Surat, where Carapeit Aratoon has been nearly two years. He is a great linguist, and preaches and distributes books to thousands. He mourns his want of success. "Oh," he exclaims with simplicity, "that I may see some of the idolaters of this country sitting close to the feet of Jesus our Lord, then I may die."

BALASORE in Orissa. The last station to be mentioned in this part of India is in Orissa. Mr. Peters, an Armenian, has laboured here diligently since 1810. Among others baptized by him is Juggarnatha a Brahmin. This convert having expressed his abhorrence of idolatry and faith in Christ to great satisfaction, was asked if he desired to profess Jesus more publicly. "O yes, do to me what the Lord saith. I will keep all his commandments. Baptize me, Sir, do baptize me." He then took off his poita,† saying, "Pure is my body now it appears without that poita. That was a charm of Satan. I hope Jesus will now look upon me and forgive all that I have done. I leave all to follow him." Mr. Peters has baptized a number of English soldiers, and distributed the Scriptures to great extent among the natives. Some copies have even found their way into the temple of Juggernaut. A New Testament was presented to the chief minister of the idol.

COLUMBO. A mission was commenced in this principal city of Ceylon in 1812 by Mr. Chater. Since then he has been joined by Mr. Siers, and Mr. Griffiths. Their principal efforts hitherto have been in schools, and preaching in Portuguese.

JAVA. On this island Mr. Robinson commenced his exertions, in 1813, among the Malay Christians and Mahometans. He has since been joined by three oth-

* Recorder, Vol. III. p. 53.

† Sign of his caste.

er brethren, one of whom, Mr. Trowt, is lately deceased. The mission wears at present a very encouraging aspect. The stations are Batavia and Samarang.

AMBOYNA. This is the most remote of all the stations that have been planted in the Eastern World. It was formed by Mr. Jabez Carey in 1814. His efforts were directed to instructing the children of Mahometans, and of the nominal Christians, who compose a considerable part of the population.

JAMAICA. Besides these stations in the East, the Society have lately commenced a mission at Jamaica, in the West Indies. Mr. Rowe, who formed the station, is deceased; but his place is filled by two other brethren, Messrs. Baker and Compeer. They have opened a place of worship in Kingston, and likewise obtained license to instruct the negroes.

We have thus taken a view of all the principal branches of the mission, and may return to **SERAMPORE**. Here are still three of the early founders of the mission, Drs. Carey and Marshman, and Mr. Ward, who need no mention of mine for their memorial. Their praise is in all the churches. With them are Messrs. Lawson, Eustace Carey, Yeates, Randall, and Penny, assisted by six native preachers. Their establishment, consisting of several capacious dwelling houses—chapel, library rooms, and dining hall—lodging rooms—school rooms—printing office—paper mill—store house—and gardens, is very extensive, and taken together, forms a little village. The church, including the members in Calcutta, with which it properly forms one station, is large and flourishing, and though the brethren are almost immersed in labours of a different kind, itinerant preaching to the heathen is not neglected. One of them at least is constantly employed in the streets and suburbs of Calcutta, and in the vicinity of Serampore.

In reviewing these various and important stations, we are struck with astonishment at the recollection that the Society which supports them, came into existence little more than twenty five years ago; at the time of

its formation raised a subscription of less than sixty dollars; and in the course of the first year was scarcely able to send out two missionaries. From these small beginnings there were in 1815, twenty four stations in which were twenty four European missionaries, assisted by thirty nine native and country born teachers, supported at an annual expense (including schools and translations) of 63,000 dollars,* and reckoning 765 converts.†

But we have not yet the most sublime view of this grand march of benevolence. It is the *translation of the Bible into forty four different languages*, either completed, or in some degree of forwardness. In that of Bengal and Orissa, spoken, on a moderate estimate, by about thirty millions of people, the whole Bible is translated, printed and extensively circulated. In five other languages, the Sungskrit, Hindee, Mahratta, Punja-bee, and Chinese, it is translated. The New Testament has for some time been printed, and the Old now is, in most or all of them. That of the Chinese is a most important acquisition. It gives the word of life to not less, probably, than 150 millions of our dying race. In seventeen other languages, the printing of the New Testament is commenced; and in thirteen more its translation; to which may be added seven languages printed, or printing, at Sérampore on account of the Calcutta Auxiliary Bible Society. The whole expense of the translations is about 13,000 dollars annually.

In looking at these efforts to put the Bible into the hands of the natives, we cannot wonder that with so many missionaries the Baptists count no more converts; for, to say nothing of the rules of their church, which admit none to baptism but adult believers, they have

* One half of this, or more than 31,000 dollars, is raised from the personal labours of the missionaries and other brethren in India.

† It is now stated (I know not from what authority,) that more than 1,000 have renounced caste and been baptized, besides European and other converts.

been rather preparing the way for conversions hereafter, than directing their strength to secure immediate fruit. Besides, the peculiar nature of idolatry in India is to be considered—the difficulties and importance of every conversion. I cannot better express my idea of Hindooism than by comparing it to a vast arch, each part of which mutually supports and is bound together by every other. To remove any single stone is almost impossible; but when this is accomplished, and one after another is taken out, it is easy to see that the same principle which upheld it, now hastens its downfall. The Baptists, by their translations, by their schools, and by their converts, have not only undermined the *foundations* of idolatry in India, but have removed one stone after another from the superstructure; and though it may seem yet to stand firm, and that little has been done towards its overthrow, it in reality totters to its base, and we may hope ere long to see it fall a whole column or side at a time.

PART VIII.

PROPAGATION OF CHRISTIANITY BY THE LONDON MISSIONARY SOCIETY.

CHAPTER I.

SOUTH SEA ISLANDS.

Formation of the Society—Voyages of the Duff—Mission at Tongataboo—Apostacy of Veeson—War—Murder of three Missionaries—Abandonment of the Mission—Attempt on Christina.

THE formation of the London Missionary Society commences a new era in the history of missions. This Society, composed of dissenters and members of the Established Church, had its origin in that spirit of inquiry on the subject of missions which preceded and followed the formation of the Baptist Society. Of the causes which stood in more immediate connexion with its rise, the first was a spirited address on the subject by the Rev. Mr. Bogue. This appeared in the Evangelical Magazine for Sept. 1794. It occasioned much conversation, and on the 4th of Nov. following the first concerted meeting with a view to the Society took place. "It was a small, but glowing and harmonious circle of ministers of various connexions and denominations." They resolved to call in the aid of ministers

in the metropolis and its vicinity, by means of a circular letter and address. This measure discovered the affectionate willingness of many to engage in the work, who accordingly met Nov. 4th; and after much consultation and prayer, formed an association, and addressed circulars to all parts of the country appointing a general meeting in London.

At the time specified, a most interesting and harmonious meeting took place, which continued with various exercises for three days. The grandest object that ever occupied the human mind, the salvation of souls, was presented in such a variety of views, and in so striking a manner by the preachers, that every serious person awoke as from a dream, filled with surprise that so noble a design had never before been conceived by them. On the first day, Sept. 22, 1795, a numerous body of ministers and people in presence of a multitude of spectators, who tarried after the conclusion of public worship, formed themselves into a society, called "The Missionary Society," whose object they declared to be, to spread the knowledge of Christ among the heathen, and other unevangelized nations. The field chosen for their first attempt, was the South Sea Islands. This mission therefore comes first in order.

Great preparations were made to commence the mission on an extensive scale. A ship, called the *Duff*, was purchased. Capt. Wilson, a gentleman who had been in the India service, and now retired in affluence, generously offered to take command of her, without remuneration. A select crew of pious mariners was employed, and the ship fitted out with every necessary for the voyage, and the establishments designed to be made. Before the time of sailing, thirty missionaries, (twenty four single, and six married,) had been examined and approved for the service. Four of them were ordained ministers, the remainder principally mechanics. They were set apart July 28, and all, save one, embarked at London on the 10th of August, amidst a crowd of spectators, admiring such a scene as was nev-

er perhaps before witnessed. The sailors around stood astonished to see a vessel, aboard which not an oath was heard; but the captain, crew, and passengers, all singing psalms. To this day they talk of the ship, calling her the "Ten Commandments."

The *Duff* arrived at Otaheite, after a very pleasant and prosperous voyage, the 6th of March. There, agreeably to a previous arrangement, 13 single and five married missionaries were landed with a great profusion of goods and conveniences. The ship then proceeded to Tongataboo, one of the Friendly islands, where ten missionaries were left; and thence to the Marquesas with the two remaining brethren, one of whom was stationed on an island called Christina, the other, discouraged by the unpromising appearance of the place, and the poverty and profligacy of the inhabitants, returned to Otaheite and associated with the brethren there." The *Duff* sailed from Otaheite for London in July, carrying Mr. Gilham the surgeon who had unexpectedly, and much to the grief of his brethren, expressed a desire to return, and Mr. Nobbs from Tongataboo, on account of his declining health; and arrived at London without having sustained the least material loss or damage in her whole voyage. A day of thanksgiving was observed by the Society. It was resolved that the ship be employed in another voyage to the South Seas. She was therefore soon refitted and put under the command of Capt. Robson, one of her former officers. She sailed with nineteen single and ten married missionaries; but was captured by a French privateer on the coast of South America. The missionaries were carried into Rio Janeiro, when they sailed to Sisteon, and thence to London; where they arrived about one year from the time of sailing.*

This disappointment, though it was an electric shock to the Society, (and indeed to the Christian world) only caused them to more vigorous exertions to strengthen their infant missions, and to extend their labours in

* Lord's History of Missions p. 5.—Missionary Transactions.

every possible direction. In May 1800 they sent out twelve single missionaries, most of whom were of the number that sailed in the *Duff*. One of them, however, being dangerously sick was sent on shore and left; another died on his passage, and a third, renouncing his engagement to the Society, stopped at Port Jackson in New Holland. The arrival of the remainder at Otaheite, will be noticed in our account of the mission; to which we may now proceed; beginning with the branch at *Tongataboo*.

The missionaries left at *Tongataboo* were Mr. Kelso, ordained at Otaheite, and Messrs. Bowel, Buchanan, Cooper, Gaulton, Harper, Nobbs, Shelley, Veeson, and Wilkinson. Their reception from the natives was friendly. They found two Europeans on the island, Ambler, an Englishman, and Connelly, an Irishman, both of whom bore marks in their countenances of peculiar qualifications for the gallows; for which indeed it seems they were destined, being convicts escaped from Botany Bay. They were, however, willing to act as interpreters. The principal chiefs welcomed the missionaries, assigned them a comfortable habitation, and promised continued protection.

Things appeared favourable. The state of society was more tolerable here than in most of the other islands. The land, which was fruitful, was fenced and cultivated. The inhabitants excelled in some manufactures. Marriage was common; the aged were treated with respect, and parents appeared fond of their children. Human sacrifices were not offered. In some extreme cases, as when a chief was dangerously indisposed, a relative was strangled* that his strength

* An instance of this is mentioned. A principal chief, clinging with cowardly selfishness to life, sent for his youngest son to have him strangled. The youth was told his little finger was to be cut off. Coming into his father's presence, he was seized by the attendants. Comprehending their intention, he requested them to use no violence, and he would submit to his father's will. As they persisted, he by great exertion, beat them off, others, among whom was his own sister, came to their assistance, and effected his death. Quarterly Review, Vol. II. p. 31.

might be conveyed into the sick, but generally cutting off some limb, as the little finger, answered the purpose. The forms of religion among these islanders are few. They have numerous deities presiding over districts, families, and individuals; and ascribe to the gods every thing they cannot comprehend, yet they pay them no regard except when they suppose them angry. Their island rests on one of the principal gods, Mowee, who sometimes being weary of the burden strives to shake it off. When the natives feel the earthquake, they beat the ground, to reduce the god to order. Like the Romans, they acknowledge the existence of strange gods, and were willing to admit that of the missionaries among the number. There is a kind of priesthood established in a family who were thought originally to have come from the sky. The head of it is acknowledged in all the neighbouring islands, as their mediator to converse with the gods and procure plenty. Yet they seem to have no regular priests.

The first appearance of all savages, perhaps, is the most favourable. The missionaries formed an opinion of these natives which subsequent events too soon refuted. In their letter to the Directors, alluding to the name Friendly Islands, they say "Surely no appellation was ever better applied." They therefore commenced their labour with ardent zeal, and sanguine expectations. When the ship left them there was indeed a passing feeling of sadness. They watched her labouring in the waves till she sunk from their view in the distant horizon; then while they looked round on the strange scenery, which awakened no friendly association, far distant from the regions of civilized life, where they were to pass and to end their days, a sigh arose, and a tear, perhaps of regret, stole down the cheek. "This," said they to each other, "is the ground where our bodies will moulder into dust; this we must consider as our country and our grave." But they were ten in number, all social and friendly, all of similar sentiments, all united in zeal for the honour of the

Redeemer, all glowing with concern for the kind but ignorant inhabitants.

For a time they resided together in one body, and the natives came in great numbers to visit them; bringing presents of cloth, roasted pigs, plantains and cocoa nuts. The missionaries in return gave them such European articles as they had to spare. Among other things was a cuckoo clock, which they presented Duatonga, the second chief in the island. This had excited great curiosity. It was viewed by the natives with the utmost astonishment before it was put in motion; but when this was done, and the bird came out crying cuckoo, cuckoo, they were struck dumb with wonder. For some time their eyes were chained to the object, then they looked in silence at each other, and retired in perfect amazement. It was soon reported all over the island, that the missionaries had "wood that speaks." Duatonga was delighted with it, and having carried it home was prompted by curiosity to examine the inside. Having taken it to pieces he could not put it together again, but brought it to the missionaries. Unfavourably, they were in this respect no wiser than he, and having tried in vain to reanimate the cuckoo, they were lessened in the opinion of the natives, and indeed heartily ridiculed.

Though the missionaries were treated kindly by the natives, they received much abuse from the renegade convicts. These even attempted to rob them, after having begged all they could; but were overpowered by numbers. This circumstance, with others, particularly the great desire the natives had for their goods, caused the missionaries to separate, and put themselves under the protection of the different chiefs. As the Duff stopped at Tongataboo on her return, Connelly was taken off, but Ambler escaped search, and remained. He was joined by a brother convict, named Morgan, from a neighbouring island; and afterwards seven, most of them from Botany Bay, were set on shore by an American vessel. Of the latter, however, two,

Beak and Burnham, proved to be sober and industrious; especially Beak, who was a blacksmith. He became friendly to the missionaries, and generally resided with them. The others were of the vilest class. They quitted the vessel at the instigation of Ambler, who told them if they did not like their situation on the island, they could at any time plunder the missionaries of tools and iron to build a vessel, and instruments to navigate her to any place they might choose.

The missionaries, now nine in number, (Mr. Nobbs having reembarked on account of ill health,) though separated, met occasionally on the Sabbath, and regularly once every month. One of them, Veeson, who was alone with a chief, soon absented himself from their meetings. It was rumored that he cohabited with a native woman. At length he confessed the fact, and offered, as the only remedy, to marry her; but, when the marriage ceremony was partly performed, the woman burst into tears, and refused to take the obligations which she understood were necessary to become his wife, alleging there was not sufficient affection between them, and that she had been actuated by fear of her parents and her chief. "Thus," say the missionaries, "the Lord hedged up Veeson's way, and poured contempt upon him, which only tended to render him more hard and obdurate." They were obliged to excommunicate him.

The remaining missionaries applied with diligence to their work; but to convey any knowledge of Christianity to the sensual natives was almost impossible. Nor could they promise themselves much from schools, as the children were wild and ungovernable. Other difficulties met them. Ambler, with his base associates, did them every ill office in his power. He persuaded the natives that the chiefs who happened to die were killed by God in answer to prayer; and that if the missionaries continued to pray, there would not be a chief left alive. This created much alarm, and

one of the chiefs requested them "to desist from that pernicious practice of praying."

Neither chiefs nor people were unwilling to believe any thing against the missionaries, and their situation soon became perilous. A plot was discovered, in which the chiefs who had shown them most kindness were concerned, to murder them all, in order to obtain their goods. About the same time, the house of one of their number, Mr. Cooper, was entered in the night by ten or twelve men, who ordered him out of doors, stripped off his linen, and having plundered every thing they could lay their hands on, went their way. There was reason to suspect that the chief under whose protection Mr. Cooper lived was privy to the affair. By the help of Beak, however, the missionaries having erected a forge, provided the natives with many useful implements; and kept the chiefs in tolerable humour.

About two years from the time of their landing, a series of calamities commenced, which destroyed some of the missionaries, and drove the remainder from the island. On the morning of April 22d, news was brought to three of the brethren residing at Aheefo, that the principal chief, Dugonagaboola, was assassinated by two of his cousins, Loogalahla and Newer. Soon after, they received a message from Atta, a chief of considerable power, informing them of the assassination, and desiring them to take arms and follow him in quest of the conspirators. The brethren declined. This surprised and irritated Atta. He told them they must no longer expect his protection; his attention would be engrossed by other subjects; and besides, it would be entirely out of his power to restrain the people. This they then imputed to his caprice; but soon had melancholy proof that all subordination was broken up, and every one left to act without controul, according to his savage inclination. The common people plundered the gardens and houses of every thing they could lay their hands on. More than eight hundred people were immediately collected within half a mile of one place oc-

occupied by the missionaries. During the night of the 23d, they kept up a continued noise with conches, log drums, and war songs; which together, we may well suppose, made a din horrible to be heard. The brethren kept watch, but lost some articles. The next day the army marched, and having taken one of Loogalalla's party, he was immediately *cut up alive, and eaten raw*.

While preparations were making on both sides for war, the missionaries were strongly solicited to lend their aid. Their refusal exposed them to indignities. One of their stations (where the forge was erected,) was plundered. The two brethren there, retired to join those in Aheefo. Here, on the 9th of May, they saw the enemy approaching in fifteen large canoes. The next morning, about three o'clock, they were sent for by Atta to join the army. News having been brought that a large force was landed in a neighbouring district, he had concluded to abandon Aheefo to the canoe party, and attack the other division on land. The brethren had no alternative, but to go, or stay and be destroyed. They fell into the rear of the army. The march was conducted with considerable order. About day break they met the enemy's van. The Aheefonians, after three shouts, made an onset with great bravery. In a short time the enemy gave way on all hands, leaving their killed and wounded to the mercy, or rather cruelty, of the victors, who at first gave no quarter. The missionaries witnessed scenes which filled them with horror. Near where the fight began, they found an old man roasting one of the dead bodies, apparently with a design to eat it. In another place was the body of a chief, the head severed from the trunk. Even the women as they passed, dipped their hands in the blood and licked them.

The Aheefonians were at first much delighted to see the missionaries with them, expecting they would take an active part. On every little advantage gained, they paid them warm acknowledgments in common with

their imaginary deities. Even the dog which one of them led, came in for his share, and was treated with frequent draughts of kava.* But when it was seen that they rendered no assistance, they became equally obnoxious with the enemy, and were driven back to Aheefo. Here they found their habitation had been plundered, and, though in a better state than they expected, unsafe for their residence. They fled to a back part of the Island, and lay among the rocks through the day. In the evening, they returned; and finding they could not stay in their own house, retired to that of a neighbour, who professed much kindness; but, as they afterwards found, intended to murder them in the night. In the morning they took their station in a wood. About noon, a party of friends passing, told them the Aheefonians were beaten, and Atta, with many other of their protectors, killed. On hearing this they fled with the crowd.

After going about two miles they encountered a party of armed men, who stripped them of their clothes, leaving them, however, some country garments. They found a shelter among the rocks in a retired place. Here they had opportunity for reflection. They were stripped of every thing; not even a Bible was left them. Yet their lives were spared, and their heavenly inheritance was beyond the reach of savages. They spent the time in recounting their mercies, and forgot they were like a chased hart, which the hounds are yet pursuing.

In the course of the afternoon they found in a hole of the rock a quantity of fresh water, which was a great relief. About sunset two of them ventured out in quest of food, as they had eaten nothing for the last twenty four hours. They soon returned, bringing a bread fruit and some green bannanas, which they received of a party at a little distance. From this party too, they received the melancholy intelligence that their brethren

* An intoxicating liquor made by chewing a certain plant, expressing the juice, and leaving it to ferment.

ren at Ardea, Bowel, Gaulton, and Harper, with Burnham the American, were murdered. It seems that the Aheefonians having defeated the enemy, pursued them into that district. The missionaries, as they had taken no part in the war, apprehended no danger to themselves, and went out to meet the warriors as friends. But among them was one who had formerly requested some gift which was refused. Like a true savage, he took this opportunity to be revenged. He ran to the attack, and was readily joined by others. They knocked down Harper, Bowel, and Burnham, murdering them on the spot. Gaulton fled; but looking back, and seeing his brethren fall whom he loved, he returned, hoping, perhaps, to assist them, and shared a similar fate.

This stroke was severely felt by all, yet they quieted themselves in God. The following day was the Sabbath, which they attempted to spend in suitable exercises among the rocks. They prayed and conversed on the happiness of trusting in the Lord. Just as they had concluded the last prayer, they saw a man approaching with a spear balancing it in his hand, apparently undetermined whether to throw it. On observing their number, he seemed confused, and finally addressed them in a friendly manner, pretending he was sent by one of the chiefs to conduct them to a place of safety; if they would stay a few moments till he could step into the woods for some cloth he had concealed, he would accompany them. They remained. He soon came back, but his tone was somewhat altered, and he required them to stay a little longer. His singular conduct excited suspicion in the missionaries that he was about to bring a gang upon them, and they sought safety in flight. Going about a mile they met a small company of natives by whom they were treated kindly.

For some time they were driven about the country, exposed to the insults of the rabble, and the intolerable stench of dead bodies. They were permitted to visit Ardea. They found the place a perfect desolation, the hous-

es either burnt or lying on the ground; the fences torn in pieces; and the fruits mostly destroyed. But there was a more heart rending scene—the bodies of their murdered brethren lying on the ground, exposed to the insults of all who passed by. Bowel and Gaulton lay on the road. Harper in the neighbouring field. They were all so much disfigured, as scarcely to be known. Burnham lay in a kind of ditch, at a considerable distance. His body was in such a state that it could not be moved, and they covered it with earth where it was. With the assistance of the natives they dug a grave, large enough to contain the three brethren, and having, with some difficulty, conveyed them to it, buried them without shroud or coffin.

Having performed this sad office, they consulted their own safety among the natives, by endeavouring to be of use to them. With much effort another forge was erected, in which various valuable implements were made; but the chief, under whose direction it was, treated them most basely, and at one time stripped them of every thing they had, merely for refusing to give him a shark-hook, which they had promised to another person. Loogalalla, indeed, on becoming master of the island, sent for them, and promised his protection; but as he soon set out on an expedition to subdue the small islands in the vicinity, they were left defenceless. Most of the chiefs looked upon them with an evil eye. All the late calamities were charged to them. They were treated with great cruelty, by the vanquished party, and even by those attached to Loogalalla. More than once there appeared but a step between them and death. Their situation at the end of the year was truly wretched.

On the 17th of January, the island was visited by a storm and furious hurricane, which destroyed almost every thing that had escaped the ravages of war. Famine was inevitable. It was now nine months since the troubles began, and the missionaries, destitute of raiment, and nearly of food, exposed to the malice of their

enemies, who had taken so much pains to prejudice Loogalalla against them, that they were assured he had determined on the death of some or all of them on his return, saw all their prospects of usefulness closed, and their situation becoming dangerous in the extreme. It was, indeed, already so desperate, that they seriously thought of attempting a voyage to New Holland in an open boat.

With what agitation then did they hear the report of two guns fired in the bay ! It was in the evening, too late for them to certify themselves whence the sound proceeded ; and they passed the night in that state of suffering, which nothing but the intensity of hope and fear can produce. In the morning they endeavoured to get their boat to sea, but alas ! the tide did not reach it by forty or fifty yards. In the afternoon a higher tide enabled them to clear out, and they found two ships lying in the roads. One was the *Betsey*, from London, having on board Mr. Harris, missionary at Otaheite. Their arrival was very providential, as they had been driven off by a storm, and had given up the hope of making the island, when a calm succeeding, they were driven back by a strong current. The captain of the *Betsey*, on learning the situation of the missionaries, readily offered them a passage to Port Jackson. They arrived safe in February. Buchanan, Kelso, and Wilkinson soon took passage to London ; Cooper and Shelly associated with the missionaries from Otaheite, until the former went to London, and the latter (after being married) to Otaheite the following year.

The missionaries did not leave Tongataboo without very keen emotions. The natives who had been friendly, on parting with them, shed many tears. This affected the missionaries most sensibly. "Our feelings," say they, "cannot be conceived, much less expressed ; the loss of time, of toil, of public expense, were weighty considerations ; but that of leaving a whole country, containing thousands of our race, among whom were

the affectionate friends we had now parted from, sitting in the gross darkness of pagan superstition, bound to the service of the worst of tyrants by the chains of their own ignorance and prejudices, and without being able to effect any thing for their emancipation, outweighed them all."

As Veeson still remained on the island, it will be proper to take some notice of him, before leaving this article. After his excommunication he gradually fell into all the vices of the natives, and conformed to their customs. He soon became a chief, had a large plantation, and a great number of dependants. But savage life, after a time, sickened upon him. During the wars he beheld scenes that made him sink at the thought of spending his days among beings so destitute of all humanity. At one time he came across piles of human bodies placed transversely in large stacks; and going a little farther, saw a mother in a sitting posture holding an infant to her breast as in the act of sucking, but both cold with death. The savages after murdering them, had left the bodies to stiffen in that affecting attitude. His blood almost froze at the barbarity he constantly witnessed, and he began to find, too, that his life was in danger from the jealousy of a chief. When therefore, in 1801, he learnt that a ship was on the coast, his mind was greatly agitated, and he began to revolve plans of escape. At length he persuaded some of the natives to go and trade with the vessel; but as they approached, he had the vexation to see her under weigh. Still as there was only a light breeze, he gained upon her, and drawing near, called out, "How do you do, countrymen?" The sailors laughed, as his dress and tattooed skin belied his speech. Supposing him a native who had picked up some English phrases, they held on. Veeson was now about to lose, forever, an opportunity of leaving the savages. He attempted to call out who he was, but had lost his native tongue, or mixed it with the language of the islanders. In despair he jumped overboard to swim to the vessel. A chief

at hand said, "Get into my canoe, I will take you to the ship." He accepted the offer, when the wretch immediately turned towards the shore. Almost frantic, Veeson now cried out as loud as he could, and lifted up his eyes to heaven. His cries and gestures caught the attention of the captain, who said, "That must certainly be a European," and ordered out a boat; but the natives rowed from it as fast as possible. A young man at the head of the boat beckoned Veeson to plunge into the water, which he did, and was taken on board.

During the voyage, Veeson was in a wild state of mind; disgusted with savage life, but too long habituated to its privileges to brook the restraints of civilized society; he wished to be landed on an uninhabited spot, that he might end his days as a hermit. But after his arrival in England he was induced, by a pious female relation, to return to the place where he received his first religious impressions, to resume his former occupations, and attend on the long neglected means of grace. The associations thus awakened, had a happy effect; the prodigal began to reflect, to repent, and at length returned, as is hoped, to find the gloom of despondency and the darkness of guilt removed by the smiles of his compassionate, though injured Redeemer.

CHRISTINA. It is only necessary to mention concerning this mission, that Mr. Crook, who was left alone on the island, suffered considerably, especially with hunger, the first six months on account of a general scarcity, and at the end of a year, going on board a ship which arrived at the island, he was driven off in her by a fresh wind, and unable to get back. By his request he was landed on another island about sixty miles distant, where the natives, astonished to see a white man, who could speak their language, treated him with great respect. After residing here about seven months, he embraced an opportunity of a passage to England, hoping thence to get back to Christina, or in some way advance the cause of missions.

CHAPTER II.

OTAHEITE.

Native character—Dangers and difficulties of the missionaries—Three of them robbed—Several abandon the mission—Apostasy of Mr. Lewis—Chief blown up with gunpowder—Defection of Mr. Broomhall—War—Itinerant preaching—Death of Pomare—Missionaries driven from the Island—Return—Conversion of the king—Abolition of idolatry.

It seems proper, before entering on the details of this mission, to give a few outlines of the native character, as that was afterwards developed to the missionaries. Being situated in a climate, where no covering is needed to protect them from the inclemency of the seasons, and on a soil which yields spontaneously whatever is necessary for support, the inhabitants seem at first view singularly favoured of Providence. Indeed when this island was first discovered, the tales of fairy land could not exceed the descriptions given of it as a second Eden. The moral atmosphere, too, was supposed to be as pure and mild as the natural. A few clouds of ignorance only remained, and these the Gospel could of course dispel.

But a happy soil and climate does not always make a happy state of society. They are undoubtedly more favourable, comparatively, to savage than to civilized nations, since the latter can with less difficulty remedy any defects of this kind, and improve nature by art. In no stage of improvement, however, is their moral influence always happy. On the contray, people are often found corrupt in exact proportion to the luxuriance of the soil they inhabit. This is certainly the case in the South Sea Islands, the natives being generally obliged to make little effort to procure subsistence, fall into all the excesses of wickedness, and seem

to have no occupation but to riot in sensual selfishness, or to bite and devour one another.

Their social state was found to be much the same with that of our western Indians. They were equally uncivilized, and were governed in the same manner by the authority of chiefs or petty kings. Perhaps the enervating effect of a hot climate had detracted something from that ferocity, which marks our Indian; but nothing from that malignant depravity of heart, which is beyond the influence of climate or situation. They seem to have been chargeable with almost every species of guilt of which they were capable, being utterly destitute of honesty, gratitude, shame, or whatever might check the indulgence of their unhallowed passions. The missionaries state, that at the time of their landing on Otaheite, there was not probably, one female over the age of twelve years, who had not been debased. Sodomy was not uncommon. Of that scourge with which a holy God punishes lasciviousness, multitudes bore the marks in their diseased bodies, carrying this brand of infamy even in their ulcerated countenances. The horrid practice of murdering children was common to all ranks, and one reason assigned for it, was, that the women so often changed their husbands, and were so loose in their habits, that they could not bring up their infants. When the wife of a chief cohabited with a common man, which was not unfrequent, the child was instantly murdered, lest the royal blood should be polluted by mixture. Edea the queen destroyed two in succession, soon after the arrival of the missionaries. Every species of murder was common. He that killed a man was as if he had cut off a dog's neck. Human sacrifices were offered on any special occasion of rejoicing. They were slaughtered, by being knocked on the head with a club or stones, after which a principal priest took out the eyes, and holding them in his hands presented them to the mouth of the king, who opened his lips as if to receive and eat them. The carcass was then thrown in-

ing of the quantity of property they had, and the propriety of taking it from them. It was suggested this might easily be done on the Sabbath. The brethren mentioned to Edea what they had learnt, and took some measures of defence. The queen denied any plot; and they heard no more of it. They were, however, obliged to keep a guard of two brethren by night, to prevent their goods from being taken; but with this precaution, they suffered frequent depredations. As an instance of the boldness and enterprise of these thieves, the following may be mentioned. One morning it was discovered that the smith's shop had been robbed of several valuable articles. On examining, it was found that the thief had entered under the side of the building, formed of posts driven into the ground about two feet, by digging a hole with his hands sufficient to admit his whole body. This he had done while the watch was constantly patrolling round the shop. Once he was discovered, but had so coiled himself into his hole, as to be taken for a hog, and left unmolested.

The missionaries found great difficulty in learning the native language, on account of the multiplicity of vowels, the many instances of contraction, and the various meanings of the same word. Their operations were likewise impeded by constant alarms for their personal safety, which compelled them to barricade their house, and by being harassed with the company of noisy and lawless barbarians. As early as possible, they made an address to the chiefs and people, to explain their object; to exhibit the benefits of civilization; to inform them, that in countries where the true God is known, idol worship and human sacrifices are abolished, and the crimes of sodomy and murder punished with death; to advise them to adopt the customs of those countries, and stop the inhuman practice of killing infants. They offered to build a house for such children, as might be saved from the Areoies, and to instruct them in the useful arts. They told Pomare, if he would fulfil his promise to stop if possible the prac-

tice of infanticide, they would do him, and the island, all the service in their power. But they had the unhappiness to find that their efforts availed little; the chiefs and people promised well, but did nothing.

In March the island was visited by the *Nautilus*, Capt. Bishop, in distress, particularly for provisions. As the ship had nothing to barter but muskets and ammunition, which the missionaries were not willing should go into the hands of the natives, they undertook to provide the supplies themselves. This was very difficult. When the natives found the ship would not trade, they attributed it to the brethren, and being angry, refused to bring them any provisions. To increase the embarrassment, several seamen, among whom were five Owyheans, eloped from the vessel. One of them was found, and carried back by force. This offended Otoo. As the ship could not be navigated without the remainder, the captain resolved he would recover them at any expense. The missionaries concluded to assist him, justly fearing the consequences of their being left on the island. To effect this, they sent the brethren Jefferson, Main, Broomhall and W. Puckey, to the three principal chiefs, then in the district of Opore.

These brethren on the way received information, which indicated that some evil awaited them; but they could not tell what, and disregarded it. They found the king, Otoo, seated with a number of his attendants, among whom were the Owyhean deserters, and employed in the very royal occupation of cleaning a small tooth comb. He received them as usual, yet eyed them with a gloomy look, without saying much. As they wished to see all the chiefs together, they waited some time for the arrival of Pomare, to whom, about two miles off, they had sent; but he not coming, they concluded to go in search of him; and left the king with as little thought of evil, as they had approached him.

They had not proceeded a mile, when coming to a river, which they had to ford, they found themselves

surrounded by natives ; one of whom suddenly snatched Broomhall's coat, which he was carrying under his arm. Jefferson went to aid in regaining it ; but looking round, saw Puckey prostrate, the natives stripping him, and then dragging him by the hair of the head into the river. In another direction was Main, made naked to the skin. But Jefferson had not long to speculate on the misfortunes of others. In an instant he was violently seized by four or five persons, pulling different ways ; and in the scuffle dragging him through the river. They could not determine what to do with him. Before they had decided, some friendly natives came to his rescue. In the contest, he saw Main and Puckey hurried by, naked, except a narrow strip of cloth round the middle. He soon followed, and the natives conducted them all to Pomare, while the women, as they passed, expressed compassion for them with tears. Broomhall alone was missing.

The chief and his wife received them kindly, and accompanied them to Otoo's dwelling. On the way Mr. Broomhall joined them, to their very agreeable surprise. The natives had more than once threatened to kill him, yet had not only spared his life, but some articles of clothing, and his watch. Arriving where the king was, Pomare called him, and put some questions concerning the affair. Otoo said but little. It seemed pretty evident that he was privy to the abuse. He, however, caused some of the articles to be restored, and gave his word for the rest. On Pomare's insisting he should give up the sailors, he promised to send them on board the next morning. The missionaries then returned home, where they found the brethren all under arms, having heard of the dangerous situation of their messengers. There was reason to apprehend a concerted design to attack and murder them all. Throughout the whole, however, the conduct of Pomare and Edea was humane, and plainly indicated that they had no concern in the outrage.*

* Miss. Trans. Vol. I. pp. 33—36.

The next morning all the brethren assembled to consider what should be done. Among many things offered, the following was resolved. "That from the recent occurrence, and present appearance of things, a removal off the island seems necessary." The officers of the *Nautilus* advised them by all means to take passage for New Holland. It was concluded that as many as chose, should go. The question was then put to each individual, "Brother, is it your determination to abide in Otaheite, or remove to Port Jackson?" Messrs. Bicknell, Harris, Lewis, Jefferson, Nott, and Eyre with his wife, concluded to remain; all the rest embarked with such goods as they could transport. Mr. Eyre had some trials about remaining with his wife after the departure of the other females; but, on submitting the question to her decision, she cheerfully consented to remain. Mr. Broomhall hesitated what course to take; he finally left it with the brethren who staid, and they decided he ought to remain.

The brethren, who sailed for New Holland, arrived after a disagreeable voyage of six weeks, and were kindly received by the governor and the chaplain of the settlement. Encouraged by these gentlemen, they made some attempts to promote the interests of religion in the colony, but had little success. Some of them, indeed, did not adorn their profession, so that their removal from Otaheite may be considered rather an advantage to the mission. It is likewise worthy of notice that their situation was not much improved by the removal. They were still exposed to dangers and trials. Mr. Hassel was robbed of nearly all he possessed, and dangerously wounded by six ruffians, who broke into his lodgings, and Mr. Clode was inhumanly murdered, under circumstances of a very tragical nature.

To return to Otaheite. The little band left there, found themselves in a critical situation. Their property, which had been exposed to the view of the natives, was looked upon with a greedy eye. The multitude seemed to stand around them like growling dogs,

waiting leave from their master to commence their har-oc. It was agreed that their store room and blacksmith's shop, with all the public property, should be put into the hands of Pomare, who was their best friend, and able in some measure to protect them. Their arms and ammunition had been sent on board the Nautilus, and they now trusted themselves to the Divine protection. They seemed to have learnt a valuable lesson, though from sad experience, that a missionary should not be encumbered with worldly goods, especially among savages. The Moravian, with his staff in hand, can go almost any where without molestation.

Pomare, having slain two of the men, concerned in the robbery, was involved in war. He sent to the brethren for assistance. They told him they did not desire he should avenge their cause; and then resolved "unanimously, through the grace of God, not to intermeddle with arms either for offence or defence." The war soon ceased, and the missionaries, though occasionally plundered, and sometimes alarmed by reports, that their buildings would be attacked or burnt, enjoyed a degree of quietness.

They were soon, however, severely tried by one of their own number. In August, Mr. Lewis, who had resided out occasionally, under pretence of learning the language, made known his determination to take a native woman as his wife. This by the regulations of the brethren had been prohibited. A resolution, to which Mr. Lewis agreed, was early passed, "That if any missionary be connected with a heathen woman, he shall no longer be considered a missionary or member of the church." The brethren expostulated with Mr. Lewis, but he remained refractory, and as his conduct with the native females, had for some time been suspicious, he was excommunicated. After this he behaved with great insolence; and though he frequently applied to the brethren for articles which he needed, and with which they readily supplied him; and though he

sometimes attended public worship with them, and in one or two instances made some advances towards a restoration to the church, yet in general he wholly avoided them. Sunk into the arms of an idolatress, he lived a wretched life for more than a year, when he either destroyed himself, or was murdered by the natives. There does not seem, we regret to say, to have been on the part of the brethren, sufficient effort to restore him in the spirit of meekness. In some instances he was treated harshly; and that by one who afterwards fell into the same snare: "*Let him that thinketh he standeth, take heed lest he fall.*"

About the time of Mr. Lewis' defection, Temare the uncle of Otoo, and a powerful chief was blown up with gun powder. Some others shared in the disaster. It seems he had bartered for this article with some vessels lately come in; and, on account of its coarseness, suspected an imposition. He proposed to his attendants to make an experiment. A pistol was loaded and fired over the whole quantity, in the presence of a number. The powder instantly blew up. The natives did not at first feel themselves hurt; but when the smoke was dissipated, observing themselves fouled, they began to rub their skin. It peeled off under their fingers. Terrified at the sight, they instantly ran to a river near by, and plunged in. A dispatch was sent to inform Pomare. He called the assistance of Mr. Broomhall. The latter went, and made an application to Temare, promising to call again the next morning. Going at that time, accompanied by Mr. Harris, he found the patient literally daubed with the scrapings of yams, and highly offended with Broomhall, because his preparation had put him in pain. The natives said there was a curse put on the medicine to kill their chief. While the brethren remained, Otoo appeared. They saluted him, but received no answer. His fallen countenance indicated wrath. He laid his hands on the shoulders of Mr. Harris and called one of his executioners. Harris stepped aside, labouring to conceal

his alarm. Broomhall turned pale, and said, "Let us go, there is something the matter." They hasted away, not expecting to reach home; they thought the scene of March was to be acted over, only in a more tragical manner. This circumstance shows the perilous situation of the missionaries. Temare died a few days after. The body was emboweled, dried in the sun, and then carried in state round the island.

Some expressions of Pomare concerning the dead body, having offended Otoo, he, in league with Manne Manne, declared war against his father, and wrested from him a great part of his possessions. The war had scarcely ceased, when Manne Manne was assassinated. It appears this was done at the command of Edea, and with the knowledge of Otoo, his close ally. The Priest had acquired a degree of power dangerous to the chiefs. This hastened his destruction.

The missionaries in the midst of their trials close the year 1798 by saying, "Notwithstanding these things are so, we are not in despair. The work we are engaged in is not ours, but God's. It is *ours* to use the appointed means, *his* to bless them. We still continue to believe we are not brought and preserved here in the manner we have been, for nought. We look forward to a period when we hope to see to see the word of God run and be glorified. Many dark seasons may intervene, and many fiery darts from satan cause pangs unutterable, before the arrival of that period; but the sight of one convert to Christ, will more than overpoise gloomy prospects and satan's arrows."

The following year was passed much in the same manner, and they thus close it in their letter to the directors, "No pen can describe, no tongue can express, no heart can conceive, the keen sensibility of our feelings, when deep reflection occupies our minds, and the wonder-working finger of God is traced in his dealings towards us! Oh brethren, we beseech you to pray for us; wrestle with the Angel of the everlasting covenant.

that blessings, suitable to our high office, may be granted us, that our feet may not slip on the sea of glass on which we stand, that the Gospel may have root on this island.”*

The year 1800 commenced with the return of Mr. and Mrs. Henry from New Holland, to reunite with the mission. They were received with open arms. In June following, the brethren were again severely tried by the defection of one of their number.

Mr. Broomhall, who had been very active, and generally maintained a Christian character, on a sudden expressed doubts as to the reality of divine influence, and the immortality of the soul. At the latter particularly he stumbled. The thought started, what if the soul should be mortal. He turned to Turretine “*De immortalitate Animae,*” and to the question “*An anima ex intrinseca sua constitutione sit immortalis?*” But he seems to have differed from Turretine; thus he argued. The soul exists, consequently it has extension; for what is not extended is no where, and what is no where, has no existence: but extension is the very essence of matter; the soul therefore is material. Now all matter tends to dissolution, and of course the soul is mortal! Such was the precious logic which convinced Mr. Broomhall that because the soul exists *now*, it must cease to exist *hereafter*; and such the miserable sophisms by which a missionary, who had voluntarily left his country to save immortal souls, syllogized himself out of all hope of a future, and we may almost add of a *present* existence.†

The brethren laboured with him; a day of fasting was appointed; but he sunk into stupidity, and joined immoral practices to his infidel principles, and was excommunicated. He remained on the island something more than a year, and treated the brethren occasional-

* Miss. Trans. Vol. I. pp. 97, 98, 100.

† Quarterly Review, Vol. II. p. 47.

ly with coldness, but usually with politeness and respect.*

The missionaries under all these afflictions manifested a spirit truly christian. They continued to exert themselves for the benefit of the perishing natives, though they saw little if any fruit; were often exposed to sufferings and sometimes in want of the necessities of life. In July 1801, their number was increased by the arrival of Messrs. Davies, Elder, Hayward, Scott, Tessier, Waters, Wilson and Youl, in the Royal Admiral, Capt. Wilson. These missionaries were embarked from England, before news arrived there of the difficulties at Otaheite. Mr. Shelly from Tongataboo, who was on board, likewise concluded to join the mission after returning to Port Jackson for a wife.

The following winter the missionaries commenced itinerant preaching among the natives. Two of them made a tour round the island, collecting the people as frequently as possible. They generally gave attention, and asked many questions. One said he felt a desire to pray to Jehovah, inquiring if the gods of his country would not kill him if he did. The missionaries were encouraged, especially on overhearing some young men who accompanied them giving an intelligent account of what they had heard. On calling them to impress these truths farther, one said, "You sent the Duff last; had you sent the Gospel by the first ship, our

* Mr. Broomhall it appears remained in the East and went to sea. He continued for a time in a state of apostacy. Some alarming events, particularly breaking a limb at Madras, aroused him. He became convinced of the truth; but found no hope of pardon; nothing before him, but a certain fearful looking for of judgment. He knew that mercy awaited a returning prodigal, but he thought the glory of God required that he should be filled with his own ways. Afterwards he was thrown on a sick bed in Calcutta. Here God hopefully softened his heart, revealed the riches of mercy, and led him to hope for pardon through Christ. Mr. Marshman visited him. "You now behold," said Mr. Broomhall, "an apostate missionary. I am Benjamin Broomhall, who left his brethren nine years ago. Is it possible you can behold me without despising me?" He expressed a desire to return to Otaheite, but went another voyage; and has not been heard of since. *Brown's Hist. Prop. Chris. Vol. II. p. 279.*

feather gods would have been thrown away long ago."

The Atahoorans, who composed a powerful body of the natives, had been for some time possessed of the idol Oro,* the great god of these heathen. At a numerous meeting of the natives in March, Otoo demanded this god; and being refused; took it by force. This outrage kindled a bloody war. The Atahoorans were victorious; they even broke into the district adjoining Matavia, carrying desolation in their progress. The missionaries were threatened; and aided by several seamen, the crew of the Norfolk, just before shipwrecked on the coast, and that of the Nautilus, then lying in the bay; they fortified their little settlement; planted four small brass cannon; and embodied a company armed with muskets. The war came nearer. Pomare's forces were defeated in the immediate vicinity of the missionaries. All was confusion; and every one expected the English would next feel the strong arm of the rebels. But Capt. Bishop of the Nautilus on the day of action planted a body of musketeers so advantageously in a pass, that the enemy did not attempt to enter the district. The brethren, however, were not out of danger; and were kept in constant alarm. The rebels, by a bold manœuvre and a forced march to the place where Pomare was busily occupied in the mysteries of satan, offering human sacrifices to appease his god, attacked him unawares, and routed all his forces. He, with his son and family, was obliged to seek protection from the English. It was then expected the whole force of the rebels would be brought against the latter, and preparations were made to give them a warm reception. A kind providence, however, kept them at a distance. Not long after, Pomare, with the aid of Capt. Bishop and twenty five men well armed, made an excursion into Atahoo-

* This image is nothing more than a piece of hard wood, about six feet long, without any carving, wrapped in mats and decorated with red feathers. Into this log, the natives affirm that the god enters at certain seasons.

ra, and obtained a victory over the rebels. One of their ringleaders was killed ; and the rebellion received an effectual check.

It is unpleasant in detailing the transactions of those, who went forth as ambassadors of the Prince of Peace, to give accounts of battles ; but it here seemed necessary to show the state of the island, and the situation of the missionaries. It may be thought that these had forgotten their resolution not to take up arms even in self defence ; but it must be remembered that a majority of their number had arrived since that regulation was adopted ; and that they now found themselves in an extreme case.

These commotions were overruled to bringing many within the sound of the Gospel, who would otherwise never have heard it. The brethren, likewise, as soon as peace was restored, renewed their journeyings from place to place ; visiting most parts of the island, and extending themselves to the neighbouring one of Eimeo. But their exertions seemed almost in vain. When the natives heard about salvation, they thought it was deliverance from pain and sickness. They said, therefore, " Where are any saved by your speech. We are all dying with your diseases brought hither by the English.* We will hear our own gods ; they will kill you." It was impossible to make them feel the worth of their souls, or even understand what they were. They conceived them to be something out of them, residing in Po, or the other world, and coming to them

* The situation of the island was indeed deplorable. Most of the disorders which prevail in Europe were known there, but the most terrible was the loathsome disease occasioned by the excessive commerce of their women with sailors. Though the missionaries warned them repeatedly, yet when a ship came they flocked aboard by scores, every night ; some of their own accord, and others sent by their husbands or the chiefs. These diseases, added to the frequent wars, the murder of infants, and the offering of human sacrifices, were fast depopulating the island. The missionaries supposed the inhabitants reduced more than one half in the six years of their residence ; so that there was not more than 8000 on Otaheite, and perhaps 2000 on Eimeo.

occasionally as in dreams. When told of the resurrection, they mocked. They offered two reasons why the dead will not be raised—"Many have been dead several thousand years, still are not raised—they are rotten, and become dirt, therefore, it is impossible."

The efforts of the missionaries in catechising, which they carried to considerable extent, were attended with little success. The children were ungovernable, and the parents made no exertions to favour their learning; on the contrary, they generally opposed it. Some, however, made a little progress. A few committed the whole of a short catechism the missionaries had prepared in the Otaheitan language.

In Sept. 1803, an event occurred which at first created among the missionaries some alarm for their future safety. Pomare was proceeding in a canoe, with two natives, to an English vessel in the harbour, when a violent pain seized him. The paddle dropped from his hand, he fell on his face, and never uttered another word. His death, however, did not affect the brethren, as was feared. Otoo, who now took the name of Pomare, continued to favour them.

Affairs proceeded much in the same train for the five following years. The missionaries continued to go forth, bearing precious seed; but the time of harvest had not yet come. They did, indeed, hope that some Otaheitans had died in the Lord; but of this they were not very sanguine. A man, who touched at the island in a South Sea Whaler, was seriously impressed by their preaching, and afterwards going to India, was made a blessing to his shipmates; so that sixteen or more, it is said, were converted by his instrumentality.

The missionaries laboured indefatigably. They arrived at such proficiency in the language, as to collect a vocabulary of more than two thousand words; and made some essay towards an Otaheitan grammar. Mr. Turnbull, in a voyage round the world, repeatedly visited Otaheite, and resided there some time. He says, "I cannot omit to do justice to the amiable manners,

and truly christian deportment of these men, who, like the apostles of old, foregoing all the comforts of civilized life, and a life at least of tranquillity in their native land, have performed a voyage equal to the circumnavigation of the globe ; and like the dove of the ark, carried the christian olive over a world of waters. Their life is a life of constant hardship and disappointment ; like their holy Master, they have to preach to the deaf, and exhibit their works to the blind."

They did indeed suffer much. Besides their perils among the heathen, they were often in want of the conveniences, and sometimes, of almost every necessary of life. Their clothes were worn out, their goods wasted or stolen ; and as they became poor, the natives despised them, and no longer brought them provisions. More than once, they were obliged to work for the chiefs to obtain food. They occasionally received some articles from the ships, which touched at the island, but for six years they got nothing from London.

Under all these discouragements, their perseverance is worthy of admiration. One, indeed, Mr. Shelly with his wife, left the mission in 1806, for Port Jackson. The following year Mr. Jefferson, who had been declining for some time, died in the full exercise of the christian hope. His loss was most deeply regretted ; he had many of the first qualities for his difficult station.

In the mean time the king, Pomare, became more interested in the missionaries, and evinced an ardent desire for instruction ; not in religion, but in literature. He had a strange fancy for learning Hebrew ; and wished to know whether the king of England understood it. This did not last long, but he made an acquisition of more importance, that of reading and writing his own language. Of his success in this, he in 1807 gave a pleasant specimen in a letter to the Missionary Society.

In the latter part of 1808, a bloody war commenced. Great numbers rose in rebellion against the king, and

the prospect became so distressing, that the missionaries were unanimously of opinion, that there was no prospect of usefulness, or even of safety, on the island. Pomare, though desirous the missionaries should remain, advised them to depart. At one time he thought of leaving the island himself; and actually obtained a passage to Huaheine, an island about sixteen leagues distant; but he changed his mind, fearing he should lose his authority. "Perhaps, however," said he, "the people may ere long cut off my head, as the people of France treated their king." When he concluded to remain, it was thought best that some of the unmarried brethren should continue with him. Messrs. Nott, Hayward, Scott and Wilson accordingly stayed, while the others embraced an opportunity to reach Huaheine.

For some time there was a cessation of hostilities; but the king, infatuated by one of his false prophets, at length ventured to attack the rebels. They had the advantage both of numbers and position. Some of the principal royalists were slain. The rebels overran the country, committing terrible devastations. The houses of the missionaries were burnt; their gardens laid waste; their plantations demolished; their cattle seized; and the rest of their property plundered. The missionaries themselves escaped to Eimeo, whither Pomare soon followed them. The king afterwards returned, and attacked the rebels, but was again defeated. The missionaries, except Mr. Nott, joined their brethren at Huaheine, whence all, save Mr. Hayward, who resolved to remain and join Mr. Nott, sailed by the first opportunity for New South Wales. They arrived at the Colony (except Mr. Warner, who went to India) in February 1810, after a tedious and dangerous passage in which they came near being shipwrecked among the Feejee islands.

They had not been long here when, cheerless as was the prospect, some were desirous to return and resume their labours at Otahete. Pomare had written several

letters in a most affectionate strain, entreating them to come back, and expressing the deepest sorrow at their absence. Peace too was established on the island, and the authority of the king acknowledged. Accordingly in July 1811, Messrs. Bicknell and Scott, with their wives whom they had lately married ;* and a few weeks after Messrs. Davies and Wilson sailed for the islands.

They first took up their residence at Eimeo, where they established schools. Their prospects soon began to brighten. After the patient labour of fifteen years, with a constantly darkening horizon, some gleams of light began to dawn. Pomare appeared seriously impressed with the truths of the Gospel. He offered himself a candidate for baptism, declaring his belief in Christianity, and his determination to worship Jehovah, as the only living and true God. When informed concerning the nature of baptism, and the propriety of deferring it until he was further instructed, he readily acquiesced, determining, however, immediately to build a house for Divine worship. He was obliged to remove to Otaheite on account of the unsettled state of Eimeo ; but though deprived of instruction, and exposed not only to temptation, but to persecution, he continued stedfast, making an open profession of Christianity before the chiefs and people, and strictly observing the Sabbath.

A work of grace now commenced at Eimeo. Convictions, stifled many years, and instructions apparently thrown away, now took effect. Many began to doubt and waver, some to examine and inquire. At the same time, the missionaries heard there was some religious excitement at Otaheite. Two or three went over to learn the state of things. They found it favourable, to a degree far exceeding their expectations. A prayer meeting had been instituted in the district of Pare without their knowledge. It originated with two of their former servants, Octo and Tuaheine. They

* Mr. Bicknell had visited England, and returned with a companion, and four single females. Narr. of Mission to Otaheite, p. 13.

had long enjoyed the means of grace ; but only hardened under them. Octo was now brought under strong convictions by some expressions of the king. He applied to Tuaheine for instruction, as having been longer with the missionaries. This affected Tuaheine. The impressions of both deepened. They separated from their companions, and often retired to the bush to pray together. This excited observation. Many mocked and derided ; but some young men and boys joined them, and agreed to keep the Sabbath ; leave their evil courses ; cast away their gods ; and worship Jehovah. They formed a prayer meeting ; and often, before the arrival of the missionaries, had, amidst much contempt, met together to pray. They now cheerfully embraced the offer of going to Eimeo for instruction ; and the brethren, after having made the tour of the larger peninsula of Otaheite, returned with them.

Before their arrival at Eimeo there became manifest a general seriousness. It was therefore thought best to have a special meeting for the inquirers. After the close of public worship, on the Sabbath of July 25th (1813,) information was given, that there would be a meeting next evening, different from any they had ever held ; when all who were sincerely desirous of instruction ; all who renounced their false gods, and were willing to receive Jehovah for their God, and the Lord Jesus for their Saviour, might attend, and have their names written down in a book. About forty came, most of whom, after properly understanding the design, cheerfully entered their names. Some declined for the present. With those, who had come forward, the missionaries held frequent meetings ; and had the happiness of soon increasing the number to forty two, among whom was a young chief of Huaheine, a principal arcey and priest.*

But the missionaries had reason to rejoice with trembling. Besides the fact that many favourable circum-

stances before had been found to be only flattering delusions, raising their hopes high, to dash them to the ground, they had some special cause for fearing, that the goodness of these hopeful subjects would be like the morning cloud, and the early dew. Of Pomare, particularly, they could not but be suspicious. He remained at Otaheite, vainly attempting to reinstate himself in authority. As he was the first native who had applied for baptism, the missionaries, when others began to apply, wrote to him on the subject. He advised them to baptize none yet; and told them he wished to be in Eimeo first. Yet he did not come, and they learnt he had become addicted to drinking, an evil at this time increasing to an alarming extent. For a long time it seemed he would not enter the kingdom of heaven himself, and those that were entering, he would hinder.

But the good work went on. Two or three chiefs, one from the island of Tahoa, and another from Otaheite, entered their names as worshippers of Jehovah; and, with their people, came to the missionaries for instruction. They whose names were written down, became, in general, constant in their attendance on the means of grace, and exact in their observance of the Sabbath. They often retired for secret prayer; and when several lived together, had family prayer in their houses; were very particular to ask a blessing on their food, for which they were much derided; and held frequent prayer meetings among themselves, which gave them the appellation of "*bure atua*," or *praying people*.*

The missionaries at this time became much engaged in prosecuting a design before formed of building a vessel, with which they might visit the neighbouring islands. But they were weak, being but seven in number, and much afflicted with sickness. They could not of course, promise themselves a speedy attainment of their object. Mr. Hayward and Mr. Nott, however,

* Miss. Trans. Vol. IV. p. 140.

seized an opportunity, by a trading vessel, to visit, and make the tour of the islands, Huaheine, Ulietea, and Tahoa. The people every where treated them with kindness, and Mr. Nott preached to large and attentive audiences. The gods of the natives began to fall into disrepute, being called every where "bad spirits," foolish spirits," and Jehovah, the "Good Spirit."* At Huaheine, the Brethren met a young chief, who had heard but little about Christianity, yet endeavoured to observe the Sabbath, and had cast off his idols. He earnestly entreated, that missionaries might come to instruct his people; but this request, alas! could not be granted.

In the beginning of 1815, there were considerable accessions to the congregation. They were principally strangers from Otaheite and other islands, whose earnest desire to receive instruction, led them to Eimeo. About three hundred now attended public worship, and more than two hundred had entered their names; and there were in the schools, principally adults, about two hundred and sixty. Besides these there were many in the other islands, who had renounced idolatry and received the appellation of praying people; making in all, not less than five hundred worshippers of the true God; among whom there were some leading chiefs.* At this time they had large assemblies twice every Lord's day; and on Wednesday evenings to hear the word. The praises of God were sung by a goodly number of native voices, and not unfrequently the sound of prayer was heard from among the bushes.

The spirit of Christianity is always opposed by the world. Persecution was excited against the praying people. A house in which a number of them worshipped was burnt to the ground; several of the worshippers were banished from the island; and an attempt was made to kill one of them with an intention to offer him in sacrifice to their god Oro.

* Miss. Trans. Vol. IV. p. 151.

At the same time the missionaries, already few in number, were called to mourn the death of a very dear brother. Mr. Scott was seized with a bowel complaint. The seventh day his symptoms became alarming. He took no notice of any thing, only now and then dropping some expressions signifying his reliance, as a guilty, helpless sinner on the All-Sufficient Saviour. He was apparently often in prayer, and repeated, "Guide me, Oh thou Great Jehovah;" and, "Jesus sought me when a stranger." Thus he expired in faith, to the great loss of the mission.

The hands of the missionaries were a little strengthened, by the arrival, from New South Wales, of four hundred copies of the New Testament History, nine hundred catechisms and one hundred copies of hymns, composed for the use of the natives in the Otaheitan language. One of the brethren had at this time made some progress in translating the Scriptures.

The number of professed worshippers of the true God multiplied both at Eimeo and Otaheite. The priest of Pepetoi (the district in Eimeo where the missionaries now resided) renounced idolatry, publicly committed his god to the flames, and joined himself to the missionaries. This was an important event. His example was immediately followed in both islands; and not only were the idols cast into the fire, but the morais and altars were destroyed, and even the wood of which they were composed used to dress common food; of which different classes and both sexes partook indiscriminately at a common meal, in utter disregard of prohibitions and customs, rendered sacred by the united influence of superstition and antiquity.

The king had now returned to Eimeo; and he soon undertook a tour round the island, to see if he could persuade the chiefs and principal people to renounce idolatry. Meantime the Queen, with a considerable party had gone on a visit to Otaheite. They first landed in the district of Pare, where the king's daughter resided with her nurse. To her the king had sent a

book. This was looked upon as a pledge, that she was to be educated in the new religion ; and, together with the rapid increase of the praying people, excited a most violent persecution. The idolatrous chiefs of Pare and Hapaiano induced some chiefs of Matavia to join them in a conspiracy to cut up the converts at once, root and branch.

But those attached to Christianity being already numerous and respectable, it was thought best to strengthen the alliance by the addition of the chiefs of Atahura and Papara, who, though ancient enemies of the other chiefs, readily united with them in this measure. The night of July 7th was appointed for the horrid massacre of all the praying people. But some of the parties being a little dilatory, intelligence was secretly conveyed to the intended victims before the blow was struck ; and as most of them were then assembled near the sea side, they embarked that evening, and setting sail were safely in Eimeo before the next morning. The disappointed chiefs then wreaked their vengeance on each other. Old feuds were revived, and a sanguinary war commenced, in which all questions about religion were forgotten. The party, which conceived the conspiracy, was defeated, and the principal chief, who instigated the attack, killed. Thus the Lord turned the weapons of the enemy against himself.*

The commotions extended even to Eimeo ; and for a time the event was clouded in much uncertainty. If the party most inimical to Christianity triumphed, an entire extirpation, not only of the praying people, but of the missionaries, was apprehended. The months of July and August were a season of tribulation, anxiety, and gloomy suspense. The 14th of July was set apart as a day of fasting, in which many hundreds of the natives united. At length, when the different parties had worried each other until the strength of all was nearly exhausted, peace was concluded. Pomare, who had before used his utmost efforts to effect this, now went

* Narrative of Mission at Otahoeite, p. 25.

to Otaheite with the refugees, who had fled to Eimeo, to reinstate them, according to an ancient custom which rendered his presence necessary, in their former possessions.

As he approached the shores, the idolatrous party presented themselves on the beach in a menacing attitude; and actually fired on his people. Pomare immediately gave strict orders that the fire should not be returned; and instead of it, sent a messenger of peace to the beach. A reconciliation was effected; and the party landed, and took possession of their estates.

Jealousies, however, still existed. At length the heathen party determined to take advantage of the sabbath, and destroy all, who had embraced Christianity, while they were assembled for public worship. On the 12th of Nov. they made a furious assault, supposing they should easily throw the congregation into confusion; but they were disappointed. The missionaries had warned the people before they left Eimeo of the probability that some stratagem would be employed; and they had at this time assembled under arms. Though a little disconcerted, at first, they soon rallied and formed for repelling the assailants. The engagement became furious. Several fell on both sides. What was very pleasant, in the midst of this carnage, when any of the converts had a little respite, (all not being engaged at once) they fell on their knees among the bushes, crying to Jehovah for protection, and that he would support his own cause against idolatry. Soon after the battle commenced, Upufara, chief of Papara, and the principal man on the side of the idolaters, was killed. When his death was known the whole party were thrown into confusion; and Pomare obtained a complete victory. The vanquished were treated with great lenity, the king giving orders that they should not be pursued, and that the women and children should be treated kindly. They were obeyed. Even the property was spared, and the bodies of such as had

fallen were decently interred. That of the chief was respectfully carried to his own land for burial.*

This clemency had a surprising effect on the minds of the heathen, who at once saw the superiority of Christianity; and declared they would trust their gods no longer; that they had deceived them, and sought their ruin; that henceforward they would cast them away entirely, and embrace the new religion. The evening after the battle, the professors of Christianity assembled to worship and praise Jehovah for the happy turn, which their affairs had taken; and they were joined by many, who till then had been the zealous worshippers of idols.

Pomare was now by universal consent restored to the government of Otaheite and its dependencies; and he immediately appointed in the several districts, chiefs friendly to Christianity, and some of whom had long been among the number of praying people. The consequence was the entire abolition of idolatry at Otaheite and Eimeo, together with the small islands of Tapua-Manu and Tetaroa; all of which became at once in profession *Christian islands*. The gods were destroyed; the morais demolished; human sacrifices and infant murder done away; and the people every where began to call upon the missionaries to come and teach them.

Nor was the delightful revolution confined to these limits. The principal chief of the Leeward islandst soon publicly renounced idolatry. His example was followed by most of the other chiefs, and a large majority of the people throughout Huaheine, Raiatea, Taha and Borabora. Two chiefs of Borabora, Tefaa-roa and Mai, distinguished themselves by their zeal in destroying idols, and erecting a place of worship for the true God. They sent frequent messages to the missionaries requesting help; and one of them second-

* Narrative, p. 27.

† These are properly denominated "Society Islands," the others "Georgian Islands." The two groups are near one hundred and fifty miles apart.

ed his appeal by the powerful argument, that *Jesus Christ and his Apostles did not confine their instructions to one place or country.*

Tesaaroa even went on a kind of mission to a small neighbouring island, Marua, and recounted to the chiefs the particulars of the great changes, which had taken place in the other islands. Moved by this intelligence, and by the arguments of Tesaaroa, the chiefs resolved to renounce idolatry; and immediately proceeded to destroy the idols in every part of the island, and join in the general cry for instruction in the new religion. In this connexion may likewise be mentioned, the exertions of some natives in the Paumotu islands, (a group forty or fifty leagues to the eastward of Otaheite) whose inhabitants were sunk in the lowest depths of superstition, and immersed in the most abominable vices. Some of them being at Otaheite witnessed the downfall of idolatry; and having been instructed by the missionaries, returned to impart the knowledge of salvation to their countrymen. One of them, Moorea, in particular, was able to read, and had prayed publicly in some of the native prayer meetings. By his zealous exertions the whole island of Anaa, except the district of which he was a native, soon renounced heathenism. Thus even the converts from idolatry, began to catch the missionary spirit.*

During these events of prodigious interest, Pomare exhibited himself a great man and zealous Christian.

* An instance of this is happily noticed by one of the missionaries lately gone out. "On the 22d of April (1817) says Mr. Ormond, two canoes, bound to Chain Island, came alongside our ship, full of natives. Many of them jumped into the water, and came on board. After a little while, a native of the island, who belonged to our ship, introduced to my notice one whom he designated as a Missionary. On inquiry, I found that he was sent by Pomare Ari to teach the people of Chain Island to read and write. My heart leaped for joy at the sight of a native of the Southern Isles, who had left his country to teach the unlettered tribes of a distant island what he knew of the word of God. No longer can the South keep back, when the inhabitants thus begin to burst their own chains."—Mr. Ormond's *Journal of his Voyage from Port Jackson to Kimeo.*

Frequently did he go round the islands preaching as an Apostle. The following extract of a letter, which he sent the missionaries with his household gods, will best show the state of his mind.

FRIENDS,

May you be saved by Jehovah, and Jesus Christ our Saviour. This is my speech to you my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Taaroamanahune** even to *Vairataoa* :† and when he died he left them with me. And now, having been made acquainted with the true God, with Jehovah, *He is my God*, and when this body of mine shall be desolved in death, may the Three-One save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah*, that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died, and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now, when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things.—It was you that taught us; but the words, the knowledge, was from Jehovah. *It is because of this that I rejoice*, and I pray to Jehovah, that he may in-

* *Taaroamanahune* lived some ages ago, and was one of the ancestors of Pomare's family.

† *Vairataoa*, one of the names of old Pomare, the king's father, who though a friend to the missionaries, was yet a most zealous advocate for the gods and the old religion.

crease my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease ; we cannot effect it ; it is the work of God to cause evil things to be cast off, and the love of them to cease.

That principal idol, that has the red feathers of the Otuu, is Temeharo,* that is his name, look you, you may know it by the red feathers ; that was Vairaaotoa's own god, and those feather's were from the ship of Lieutenant Watts ;† it was Vairaaotoa that set himself about the idol. If you think proper, you may burn them all in the fire ; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods !

May you be saved, my friends, by Jehovah, and Jesus Christ the only Saviour, by whom we sinners can be saved.

POMARE, King of Tahiti, &c. &c.

Tahiti Motuata, Feb. 19, 1816.

The mission has lately been strengthened by the addition of ten missionaries. It continues to prosper. The late accounts state that in Eimeo alone 1200 have embraced Christianity, and nearly 4000 in the Society islands. If this be correct, the whole number in all the islands cannot be less than 7000. In the different districts, eighty four houses have been erected for public worship ; and the Sabbath is every where regarded with much strictness.‡ The missionaries preach

* Temeharo was one of the principal *family* gods of the royal family of Tahiti ; but Oro was the principal *national* god, and to him alone human sacrifices were offered, at least in modern times. Temeharo is said to have a brother called *Tia* : these were famous men, deified after their death.

† Lieutenant Watts visited Tahiti in the *Lady Penrhyn*, 1788.

‡ "When Mr. Crook with his family arrived in the *Active*, on the coast of Otaheite, they were much surprised, that not a single native could be seen all along the shore, as the vessel sailed ; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others a painful suspicion, that the island had been subdued, and all the inhabitants cut off in the

at different places to congregations of from four to seven hundred,* and where there is not preaching the natives collect for worship by themselves, not only on the Sabbath, but every Wednesday evening, and in many places on the first Monday of every month. There are already in circulation about 400 copies of the Old Testament history, and 400 of the New, which is an abridgement of the Evangelists, and part of the Acts. They have likewise many chapters of St. Luke's Gospel in manuscript; and 1000 copies of a catechism printed for their use, which many hundred of them can perfectly repeat. About 5000 are able to read, and Pomare has issued orders that a school house be erect-

war. In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the *Active*, observed, that the natives were keeping the Sabbath day—that of late, they did no kind of work—nor went out of their houses, except to worship God; and that the whole day was employed in religious worship, or in teaching one another to read. At length, the vessel came to anchor in Matavia bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruits of all kinds, with other presents of cloth, &c., they were highly pleased and thankful to God, that he had sent another teacher among them, and fully satisfied all on board, that they had been observing the Sabbath.”—*Letter of Mr. R. Hassall, of Parramatta.*

* “Early this morning (says Mr. Ellis, on the first Sabbath after his arrival) I attended the Brethren's prayer-meeting, and found it a profitable opportunity. I afterwards attended the native service. It had not commenced when I arrived at the place of worship; yet that and the enclosed ground around it were so crowded, that I could scarcely gain an entrance. The worship commenced by singing, when the praises of God were sounded by many of the native voices. Brother Davies offered up an extemporary prayer; then delivered a discourse, in a very affectionate manner, to about 700 hearers, and then concluded with prayer. So attentive were the hearers, so solemn and interesting the appearance of the congregation, such were the emotions of pleasure excited in my mind, that I felt quite overcome. I wished (by means of Mr. Crook, as my interpreter) to tell them how happy I was to see them so engaged, and what joy it would afford the friends of Jesus Christ in England to know, that they had been made partakers of the blessings of Christianity, &c.; but my feelings were too powerful for the attempt, and obliged me hastily to retire from this delightful scene.”—*Journal of Mr. Ellis.*

ed in every district in which those best instructed may teach others. A printing press was carried out by the last missionaries, and on the 30th of June 1817, they began to print the Taheitan spelling book. The king was present, and worked off the first three sheets. Although none have yet been baptized, and no regular churches established, the instances of real piety are represented to be numerous. Secret prayer is said to be generally practised.* The natives pant for instruction, and the eagerness has sometimes risen to impatience. "Make haste and learn the language, that you may be able to teach us," was the cry of the people to the newly arrived missionaries. Surely the isles wait for His law.

In contemplating this astonishing revolution, whose events are even now passing before our eyes with a magnitude and rapidity which almost bewilders and confounds the mind, we must say with new emphasis, "*What hath God wrought!*" Is it asked, *Hath a nation changed their gods?* We may point to the whole mass of inhabitants on eight islands, and reply, "*A nation hath been born in a day.*" Perhaps there is not a parallel on the annals of ecclesiastical history. In the early ages of Christianity, though great multitudes were converted, yet not a whole people; and if in after ages, when Christianity was corrupted, a tribe or nation was brought at once to profess it, this was generally by constraint; or if not, it was while they remained ignorant of what they professed. Here no force has been used, and the natives, at least of Otabeite and Eimeo, have adopted a religion which has been preached to them almost twenty years; and which they have

* Mr. Crook mentions the following instance in his journal:—"May 1, 1817.—A little before day-break (says Mr. Crook) I met a blind man, who has been blind many years, coming out from the bushes, where he had been for private devotion. He desired me to stop and converse with him, as he said he wanted instruction. I found he was not ignorant of the way of salvation by Jesus Christ, and he appeared to be truly influenced by divine truth. This is certainly the case with multitudes in these islands."—*Mr. Crook's Journal.*

seen exemplified in the lives of the missionaries. It is to be expected that in this general change many have been carried along by the current, and are Christians only because Christianity is in vogue. As the chiefs were among the first to adopt the new religion, the converts have not generally been tried by persecution; but if they should be, it is hoped, many of them would endure unto the end, and be saved.

At any rate, the good effected is vast. If we look simply at the abolishing of idolatry, at the same time considering what idolatry is—a systematic alienation of the heart from God, introducing every thing debasing, sensualizing, and polluting, we shall at once perceive that the benefit in this world is almost inestimable. Think of the horrid crimes of infanticide, of offering human sacrifices, of murdering all prisoners taken in war; think of all the abominable immoralities, not only permitted, but encouraged by their former religion; and then estimate, if you can, the happy effect on them as social beings, not to say religious, and destined to eternity, of that change, which, by the blessing of God, these natives have passed through.

The history of the mission is full of instruction. It most forcibly teaches that God will have the glory of his own work. "*Not by might or by power, but by my Spirit, saith the Lord.*" The attempt was first made with a splendid establishment. Thirty missionaries sent out in a ship loaded with a profusion of articles to commence the work on an extensive scale, attracted the notice of the whole christian world. Had success immediately followed, there would have been no trial of faith, and there might have been some ground for boasting. Many circumstances might be mentioned as combining to cause a failure of the mission in the first years of its existence;* those engaged in it were inexperienced in the work, they had to learn by losses; too many of them were illiterate men, occupied with a

* Some judicious remarks on the subject may be seen in Lord's History of this mission.

mechanical art, and not habituated to study or teaching; they had not sufficient character to have influence with the natives; they carried out too many articles of desire to the savages, and they filled the eye of their minds with the toys of this world, to the exclusion of heaven and its glory; the missionaries were not perfectly harmonious, had not wholly given themselves first to Christ, and then to one another: but after all, the want of more early success is to be ascribed to the sovereign will of God, for which we may perhaps discover one reason—"that no flesh should glory in his presence." When all human exertions had failed—when the mission had become a forlorn hope—when it was in effect relinquished, then God stepped in, and the work was accomplished. What active and zealous men had laboured in vain for years to effect, He did at once. He did it too at a time, when, in the language of the missionaries, "nothing appeared peculiarly suitable, neither in the measures used, nor in the circumstances of ourselves and of the islanders; but rather the contrary, on account of the unsettled state of the people, and afflictions among ourselves." Truly, "*unless the Lord build the house they labour in vain that build it.*"

CHAPTER III.

SOUTH AFRICA.

Call of Vanderkemp and Kicherer—Efforts on the voyage—Vanderkemp goes to Caffraria—Interview with the king—Driven from Caffraria—Converts—New settlement at Algoa bay—Bethelsdorp—Death of Dr. Vanderkemp.

THE attention of the Missionary Society was early turned to Southern Africa; but a difficulty arose for want of suitable men to penetrate these trackless wilds,

and undertake, with any prospect of success, to christianize the most degraded, perhaps, of human beings. But God provided for himself suitable instruments. The addresses, which had been circulated on the Continent, by the Society, for the purpose of exciting a missionary spirit, fell into the hands of one, whose heart was prepared of the Lord:

Dr. Vanderkemp was a physician of high respectability at Dort. His first years had been spent at the University of Leyden, whence he went to Edinburgh to prosecute his studies at that University. He became skilled in all the sciences—in philosophy, chemistry, physic, tactics; and understood not only all the learned languages, but all those of Modern Europe. After leaving the University, where he was unhappily infected with infidelity, he went into the army; and during a service of sixteen years, rose to be Captain of Horse, and Lieutenant of Dragoon Guards. Leaving the profession of arms, he commenced the practice of physic, with great repute and esteem.

Having retired, with his wife and only child to a house in the country, he used frequently to amuse himself with sailing in a boat. In one of these excursions with his wife and daughter, his boat was suddenly upset by a water spout. It was carried down by the stream above a mile, no one daring to approach, on account of the violence of the storm; when a vessel driven from her moorings, came so near as to discover Dr. Vanderkemp clinging to the boat side. He was rescued from a watery grave, but his two dearest relatives had sunk to rise no more.

This providence took a deep hold on Dr. Vanderkemp. His infidel principles were shaken, and while, a short time after, partaking of the Lord's Supper, he obtained new views of Christ. He was then advised to enter into the ministry, but did not. He took the superintendence of a large hospital, two or three years, during a war with the French; and when this was broken up by the peace, he lived a silent, retired life.

employing himself in Oriental literature ; and finishing a commentary on St. Paul's Epistle to the Romans.

Under these circumstances, an address of the Missionary Society, was handed him by a Moravian. He became deeply interested in the subject. "The words," says he, "in one of the sermons '*Curse ye Meroz,*' made so strong an impression on my mind, that I fell on my knees and cried—'Here I am, Lord Jesus, thou knowest I have no will of my own, since I gave up myself to thee.' " At another time, "I heard the voice of the Lord, saying, 'Whom shall I send ; and who will go for us ?' then said I, 'Here am I, Lord send me.' "

He communicated his desires to the Directors of the Society, and was immediately accepted by them, for the mission to South Africa. At the age of fifty, he broke up all his former habits of literary pursuits, to commence with the first principles of instruction ; and left that refined society, which he was so well qualified to enjoy, for the company of those elevated but a little above mere animal existence.

He did not go alone. Mr. Kicherer, a countryman of his, had in early life, when reading the voyages and discoveries of Capt. Cook, conceived the generous design of enlightening the benighted heathen. But in what manner, he could not determine. He knew not that there was such a person in being as a christian missionary. Spending one evening at the house of a pious friend, soon after the formation of the Missionary Society, the minister of the church, to which he belonged, called on a visit to the family, and communicated to him the pleasing intelligence, that a company of missionaries were about to sail for the South Sea Islands. The sensations of Mr. Kicherer cannot be described. He delayed not to offer his services to the Society ; and with two Englishmen, Messrs. Edmonds and Edwards, united with Dr. Vanderkemp.

These missionaries embarked for Africa, Dec. 23, 1798, in the Hillsboro, a vessel carrying convicts to

New-Holland. This they did of choice, that their mission might be active from its commencement. They immediately began their labours with these unhappy men; and though the convicts had abused every one, who went into the sloop where they were confined; so that an officer, in search of deserters, was seized by them, had his coat torn off, was beaten unmercifully, and wounded with his own dagger, they behaved to the missionaries with the gentleness of lambs; hearing their admonitions with respect, their warnings with seriousness, and their consolations with thankfulness. Early in January, one of them, named Brown, informed the missionaries that their labours began to be attended with the happiest effects on his own soul, and those of many of his miserable companions. Two others the next day expressed a desire to gain a saving knowledge of Christ. Two, who had contrived to file off their irons, voluntarily confessed it to Dr. Vanderkemp, and desired him to inform the captain, that their chains might be replaced, and they meet their deserved doom. A prayer meeting was soon commenced by the convicts themselves, in which Brown took a leading part.

Nor did the brethren confine their benevolence to teaching daily. A putrid and pestilential fever broke out in the ship. This is common; and to be expected, when we remember that the convicts are brought together from jails and old hulks; and consider the place of their confinement, whose darkness, closeness, heat, and putrid effluvia, are scarcely conceivable by those, who have not visited such abodes of wretchedness; and which, with the clank of chains, affords the strongest idea of hell, that can be conceived. The disease made rapid progress; and into this dreary hospital, the missionaries constantly descended. When death began to make havoc among the convicts, these friends of humanity omitted no kind office, but stood over the dying bed, exposed to all the dangers of so dreadfully infectious a disease, earnestly employed in endeavouring to pluck them as brands from the burn-

ing. Thirty four died on the passage to the Cape; and twenty two soon after their arrival. Several gave evidence of a saving change.*

On their arrival at the Cape, the missionaries were favourably received by the governor, who had witnessed the good effects of the mission at Bavian's Kloof; and a society was soon formed to patronise their attempt, called the *South African Society for Promoting the spread of Christ's Kingdom at the Cape of Good Hope*. The way seemed open for their immediate entrance to the heathen. Two native captains, Vigilant and Slaporm, were at the Cape, on a deputation from the Bushmen, the most savage tribe of Hottentots, for christian instructors to be sent them. The way had been prepared for this in the following manner.

A pious colonist, anxious to put an end to an almost perpetual scene of murder and bloodshed, had proposed to them a treaty of peace. It being concluded, he knelt down with his men on the field, and engaged in prayer and singing a hymn. The Bushmen, surprised, asked the meaning of this solemnity; and being told it was a thanksgiving to God on account of the peace, they bewailed their ignorance of that God, and begged that instructors might be sent to them.†

It was concluded that the brethren Kicherer and Edwards should go to the Bushmen, while Dr. Vanderkemp and Mr. Edmond went to the Caffres; to which nation the former had devoted himself from the beginning, resolving to commence his labours where the name of Christ had never been heard. As the mission thus divided itself into two parts, it will be necessary to follow the different branches separately. To begin with Dr. Vanderkemp.

The missionaries having departed from the Cape, loaded with presents, and followed by the prayers of their hospitable friends, went in company forty miles, to

* Missionary Transactions, Vol. I. p. 62.

† Miss. Trans. Vol. I. p. 367.

Rodezand, where Dr. Vanderkemp and his associate parted from their brethren, and proceeded to Caffraria. They travelled in an ox waggon, accompanied by an interpreter and Hottentot servants. Their road at first lay through a most delightful country, inhabited by wealthy farmers, who entertained them with princely hospitality. Leaving this region, they crossed the Heck's river mountain, and entered the Carrow, an eight days' journey, without seeing a house. Here they were exposed to a great variety of perils—from the roads between ridges of perpendicular mountains—from the wild beasts, which kept them at night on the constant alert—and from the savage bushmen, who live by plunder. But they passed in safety, and arriving at the house of Mr. De Bur, on the Gamka river, were received with great affection. When they told him their object, he called his family and slaves together, and falling upon his knees, uttered this remarkable prayer. "Oh Lord, thou hast afflicted me with inexpressible grief, in taking my child from me, whom I buried this day; but now thou rejoicest my soul with greater joy than all my grief, in shewing me that thou hast heard my prayers for the conversion of the Caffres, and in giving me to see this moment the fulfilment of thy promises." He then addressed himself to the missionaries, and sung several hymns relative to the calling of the heathen.

The brethren were waked in the morning by the singing of psalms; and having risen, Dr. Vanderkemp preached to the family with great delight. He afterwards visited a kraal of Caffres in the neighbourhood, and was received in a friendly manner; but could not persuade them to accompany him to Caffraria.

From this place they travelled through a trackless wilderness, infested by lions and other wild beasts; suffered much from cold, and were exposed to the savage Hottentots. One night a company came, who behaved civilly. One of them asked Dr. Vanderkemp, if it was true that God had created them as well as

the Christians, and the beasts of the field; "for you know," said he, "the Dutch farmers teach us, that he never created us, nor taketh any notice of us." Arriving at Graaf Reinet our travellers were hospitably entertained by the minister, Mr. Ballot, and his people; and proceeding thence they crossed in ten days the Fish river, which separates Caffraria from the Colony.

They had frequently met Caffres on the road; they now visited them in their own territory; and were told that the king Geika had information of their coming, and that they had no reason to fear. Some of the Caffres said to the Hottentot servants, "Your masters are the children of the Great King above. It will do no good for them to turn back, for they will certainly be cut off in the way; but let them stay and wait, and what they intend will certainly come to pass."

The missionaries concluded to send their interpreter with two Caffres to Geika, to inform him of their design, and ask his protection. They executed their commission, and returned the eighth day with an encouraging answer. The king desired the missionaries to make haste to him, and sent them his tobacco box as a passport. One of those who went, said to Geika, "I know you are a proud Caffre, and your heart is very hard; but when these men shall speak to you, it ought to become as flowing water. You never salute any of your subjects; but when these come you ought to rise and go out to meet them and shake hands with them." Geika replied, "I am glad you inform me of the manners of these men, and what you say I will observe."

Notwithstanding this favourable disposition of the king, such was the confused state of his people, many of whom were resolved on war with the colonists, that the brethren did not think it prudent to proceed. Indeed their lives were already in the greatest danger, they had several times received information that they were all to be murdered. Many of their cattle had been taken from them. They were, therefore, forced

to join the colonists in a retreat, during which they were attacked, and obliged to sustain a battle of one hour. Several Caffres were killed. About a month after, a peace was concluded; and the missionaries made a second attempt to enter Caffraria, in which after many dangers and much suffering they succeeded.

On arriving at Geika's residence, they found about a hundred Caffres together, and inquired for the king. Nobody answered. At length his Caffrarian majesty approached, advancing with solemn slowness, with his ministers of state by his side. He was covered with a long robe of panther's skins, and wore one diadem of copper, and another of beads round his head. He held in his hand an iron kiri, and his cheeks and lips were painted red. He stopped about twenty paces from the missionaries. They approached. He again marched forward, held out his right hand, but spoke not a word. The tobacco box was handed him filled with buttons; he accepted, and gave it to an attendant. At a distance behind stood his captains and women in the form of a half moon. All this time he moved not an eye-lid, nor changed the least feature of his countenance. Dr. Vanderkemp loudly asked if any one could speak Dutch; nobody answered, but some smiled. At length after about half an hour of this mute audience, an interpreter arrived, and the king deigned to open his mouth.*

Dr. Vanderkemp, after the preliminaries of the tobacco box were settled, proceeded to state the object of his mission. Geika told him they had come at a very unfavourable time, as all the country was in confusion. "Your people," said he, "look upon me as a great man; but I am unable to entertain you as you ought to be entertained. You look for safety and rest; but I can myself find no safety or resting place, being in perpetual danger on account of my enemies; nor can I protect you, as I cannot protect myself." He advised the missionaries not to stay with him, yet gave

them leave to unyoke their cattle and pitch their tents. They found that they had been represented to the king as spies and assassins, having enchanted wine to kill him. A Dutchman, named Buys, who resided with the king, and now served as interpreter, was likewise prejudiced against them. He said he could by no means intermeddle with their affairs, or give any assistance. Appearances were discouraging. Buys, however, soon became friendly, but the king refused to make any reply to their proposition to remain with him. They were kept in suspense more than a fortnight. Buys insisted upon a decisive answer, but the king remained silent, and finally refused to admit him to his presence. The missionaries then expected they should all be murdered; but one attempt more was made. Buys, who had become of importance to the king, makes a feint as though he intended to leave the country. Geika being informed of his preparations sends for him, and inquires the cause. Buys answers him in a severe and earnest tone, upbraiding him for his cool and haughty conduct towards the missionaries; and explaining at large the object of their coming into the country. Geika then candidly confessed his neglect and guilt; and added, "I thank God that he has put it into the hearts of these men to come into my country." He appointed the missionaries a place to settle, and promised them his protection, saying, "all these my people have now heard this."

The missionaries immediately took the station assigned them, built a house, planted a garden, and after a few weeks opened a school, in which they had eleven pupils of different nations. They were scarcely settled, when a deputy, Mr. Maynier, arrived from the Governor, at the Cape, expressing his solicitude for their safety, offering assistance, and requesting them to return within the bounds of the Colony.

Geika, however, would not permit Dr. Vanderkemp to leave him even to go as far as Graaf Reinet and return. He was so much offended when he learnt the

object of Mr. Maynier's visit, that he resolved to kill him on the spot; and would have done it, had he not been prevented by his mother and his uncle. But soon after the departure of Mr. Maynier, the colleague of Dr. Vanderkemp, Mr. Edmonds left him, to prosecute a design he had before formed of going to India. The reason of his abandoning the work in Africa was an insurmountable aversion to the natives, and a strong desire to live among the Bengalese. "Before he left me," says Dr. Vanderkemp, "we went over the river into a wood; and there we wrestled in prayer once more, which was often interrupted by our tears. After I had recommended him to the grace of the Lord, I gave him my last blessing; and he took a final leave of me. I went upon the hill, and followed his waggon for about half an hour with my eye, when in sinking behind the mountains I lost sight of him to see him no more.*

Dr. Vanderkemp was now left alone to struggle with difficulties, and meet dangers in a wilderness filled with tigers and wolves, at a great distance from any christian settlement. He had with him only a few Hottentot servants, and perhaps one friendly European. It is impossible for those, who are surrounded by kind friends, and guarded from outrage by civil laws, to imagine fully, the situation of our solitary missionary, whose companions were the wild beasts of the forest, and his protectors men more savage than they.

During the succeeding year he suffered much, but the Lord protected him; and more than once saved him from impending death. He had likewise the happiness to see some effect of his labours. Geika at times expressed a desire to be instructed. Coming one morning to the hut, while Dr. Vanderkemp was at prayer, he spoke not a word till he had finished, and said afterwards, "that he imagined one time or other he should be a Christian; and that his mother also, and

another woman, wished to be instructed in the christian religion." The same evening he supped with Dr. Vanderkemp. He had a basket with milk to himself, which he would not taste untill all had done. Dr. Vanderkemp then waited for him to finish, before dismissing the table. The moment the last spoonful was swallowed, Geika threw himself upon his back, wrapped in his tiger skin, and prepared for sleep; but when Dr. Vanderkemp began to return thanks, he perceiving it, arose, put himself in an attitude of devotion during the prayer, and then lay down to rest. After this he began to attend school with the children.* But he was still the slave of caprice. When Dr. Vanderkemp's situation was somewhat improved and made comfortable, he ordered him to remove, and this broke up the school.

Our faithful missionary whether stationed, or wandering with the roving Caffres, was wholly occupied in his work. There were with him, besides Hottentots, some colonists, and occasionally, deserters from the Cape. With these he laboured diligently. One of the Hottentot women named Sarah, having for some time given evidence of a work of grace, was baptized with three children. "And Oh," says Dr. Vanderkemp, "how did my soul rejoice, that the Lord had given me in this wilderness, among tigers and wolves, and at such a distance from Christians, a poor heathen woman, with whom I could converse confidently of the mysteries of the hidden communion, with Christ. Oh, that I may not be deceived. Lo, my winter is past, the voice of a turtle is heard in the land."

A violent opposition was however made to the baptism of Sarah, by her husband, and many of her friends, and she was more than once removed from the instruction of Dr. Vanderkemp. But he had taught her to read, and she had the Bible, and some written exposition of its doctrines.

* Miss. Trans. Vol. 1. p. 414.

About this time there was an excessive drought in Caffraria. The country lost all its verdure, most of the inhabitants were obliged to flee from it, for want of food, and even the sea cows left the banks of the rivers, and wandered emaciated in quest of grass. The king had asked Dr. Vanderkemp to pray for rain when it was needed before, and rain had come in connexion with his prayer. He now sent a special deputation, requesting him to give rain to the country, as the magicians could not do it. Geika's mother, who was the chief witch for procuring rain, had sometime previous informed Dr. Vanderkemp, that she could not make it rain in the land, as the hole from which it was procured was stopped by some malevolent people; she therefore joined in the request of the king for rain.

Dr. Vanderkemp had taught abundantly that God only can make it rain; and that there was now sufficient reason, in the wickedness of the people, why he did not; but he told the king, he would speak to Jesus Christ, who is Lord of Heaven, and it should be seen that Christians do not pray in vain. This he did, and a storm commenced, accompanied with thunder, which lasted three days, and was so violent where Geika was as to wash away his kraal, and oblige him to flee. The king was terrified, especially with the thunder, and sent to Dr. Vanderkemp, earnestly intreating that he might hear no more such tremendous thunder claps.

Such interpositions of Providence, however, had but little effect on the inconstant and cruel Caffres. Their excesses increased, until the few Europeans in the vicinity of Dr. Vanderkemp, and the natives attached to him, found there was no safety but in flight. They first resolved on a removal by force, fighting their way, if it became necessary, to some place of safety; but they at length concluded to decamp under pretence of hunting elephants. They invited Dr. Vanderkemp to accompany them. If he remained, he would be entirely alone. He could place no dependance on the friends

long, before a relaxing sickness broke out. Dr. Vanderkemp was so affected by it, and by a severe rheumatism, as to be confined to his bed eleven months.

The missionaries had to struggle with many difficulties, and were in constant peril from the malice of the colonists, who were constantly at war with the Hottentots. Such was the state of things that the governor was obliged to prohibit their receiving any more natives. By this order the missionaries were, to their great sorrow, forced to refuse many of these unfortunate people, principally women and children, who nevertheless rather chose to maintain themselves in the woods among the brutes, than return to their tribes.

In September, governor Dundas visited the establishment. Being about to remove the garrison from fort Frederick, he advised the missionaries to retire into it with their people. They at first declined, but were soon glad to do it; their settlement being attacked, their property plundered, and some of their people killed. Amidst these trials, however, the work of the Lord went on. From September to April, the missionaries reckoned more than twenty Hottentots, of whose sincere conversion to God they had no doubt. Some of these Dr. Vanderkemp baptized sitting in his bed. Before retiring into the fort, they had in their institution 301; but this number was diminished by the removal.

The Cape having fallen into the hands of the Dutch, the new governor, Jansens, travelled through the country, inquiring into the causes of its calamities. His mind had been prejudiced against the missionaries; but on his arrival at Algoa Bay, and conversing with them, he became so well satisfied of the utility of their exertions, as to assist them in forming a new establishment a short distance from the old, to which was given the name of Bethelsdorp, or village of Bethel. They took possession of this place June 2, 1803, and Dr. Vanderkemp, for the first time after his long sickness, performed in public worship. The settle-

ment was laid out in the form of a parallelogram, 240 paces in length, and 144 in width; the borders of which were marked off in squares for Hottentot dwellings, and in the centre was built a temporary church, having four wings for rooms to accommodate the missionaries, and for a kitchen. On the 2d of July, the church was finished, and they began to use it for divine worship, and for the school.

The settlement flourished. At the close of the year, the missionaries say, "The Lord's work, to the glory of his name, has this year been conspicuous. Heathen darkness has fled before the power of Gospel light, and the power of converting grace has triumphed over the power of satan, in the hearts of those pagans, to whom we have been called to preach the Gospel of Christ." Among the converts was Cupido, since a noted Hottentot preacher, and who then had been blessed in his labours by the conversion of seventeen of his countrymen. He had been notorious for almost every vice, but especially drunkenness; and when he inquired how he should overcome it, some directed him to witches and wizards, who only told him that such inquiries were a sure sign of speedy death; and others directed him to various medicines, all of which he took eagerly, but found no aid until he came to the missionaries. The opposition of the colonists continued. They used various arts to destroy the influence of the missionaries; sometimes by representing them as deceivers; at others, by drawing their people into sin. "These teachers," said they, "talk about hell as a very hot place, whereas it is only comfortably warm, and well adapted for us who smoke." One of the colonists, being at the Cape, had even the presumption to wait on the governor for leave to destroy the missionaries. In reply the governor asked him, if he had not seen the gallows since his arrival.

So great was the clamour raised by the malice of these men, that in 1804, Dr. Vanderkemp was ordered, by the governor, to repair to Cape Town. He went, ac-

accompanied by Mr. Read, leaving the congregation in charge with the brethren Albrecht and Tromp, who had unexpectedly arrived at that station a short time before.

At the Cape they met with Mrs. Smith, of Rodezand, from whom they had, while at that place on their journey out, received every attention of a mother in Israel. She now expressed a desire to join them at Bethelsdorp; and having received their approbation, she went home, sold her house and goods, and returned to accompany them. When the government forbid the missionaries going back, this wonderful woman, notwithstanding her bodily weakness and age, was steadfast; and with an heroic mind set off entirely alone on that dangerous undertaking. She became useful at Bethelsdorp, especially in teaching the girls to knit. The avails of their industry in this way were 207 dollars in one year.

Dr. Vanderkemp and Mr. Read finding they must leave the Colony, began to meditate a mission to Madagascar, or Mozambique; but when they were on the eve of departing, an event took place, which occasioned their return to their much loved people. This was the recapture of the Cape by the English, early in 1806. By special permission of the English general they immediately set out for their station, one by land, the other by sea, and arrived at Bethelsdorp the beginning of March.

They found the mission prosperous. In the course of the year Mr. Read was ordained. He had first joined the mission at Otaheite, as a mechanic; and never expected to be of any use except in working at his trade; but God had other things in store for him.

In 1807 the settlement was afflicted by the measles, which destroyed 234 of the inhabitants. This was a severe check; but the settlement soon recovered from it. The number of inhabitants increased, so that the second and then a third square was carried round the first; the fields were covered with cattle, amounting to

1,200 head, not including sheep and goats ; and there was such abundance of milk and butter, that the latter article was used in the manufacture of soap. There were between sixty and seventy houses, having on an average ten inhabitants. The mission had become so well established, that Dr. Vanderkemp determined on leaving it, to prosecute the design on Madagascar. He only waited for some new missionaries to take his place, and that of the brethren, who wished to go with him. Messrs. Wimmer and Pacalt arrived in 1810, and the way seemed prepared to commence the undertaking. But the following year Dr. Vanderkemp, with Mr. Read, was ordered to the Cape on a special commission appointed by Lord Caledon to investigate the numerous charges of cruelty and murder brought against the boors in the vicinity of Bethelsdorp. While there, he received a more solemn message, which removed him from all his projects and labours.

One morning after expounding a chapter in the Bible, he found himself unwell ; and said to the venerable Mrs. Smith, who had now returned to Cape Town, " Mr dear friend, I feel very weak, and could wish that I might have time to settle my own affairs." Such, however, was not the will of God. He was seized with a cold shivering and other symptoms of fever, and was obliged to retire to bed. He rose no more. His disorder rapidly increased. He fell into a lethargy, and was almost incapable of answering the simplest question. A day or two before his departure, Mrs. Smith asked him the state of his mind. To this he answered with a smile, " All is well." On the 8th day, Dec. 15, 1811, he breathed his last, in the 64th year of his age, and 13th of his labours among the heathen. Thus died the apostolic Vanderkemp ; who, for combining natural talents, extensive learning, elevated piety, ardent zeal, disinterested benevolence, unshaken perseverance, unfeigned humility, and primitive simplicity, has perhaps never been equalled since the days of the Apostles.

He has been calumniated as neglecting the civilization of the Hottentots ; but a man of his character, who could go into a common brick-yard, as he did in the vicinity of London, and there learn the mechanical part of this trade to benefit the natives of Africa, cannot be expected to have neglected other practicable and useful arts. Nor does the history of Bethelsdorp lead to that conclusion, since before Dr. Vanderkemp's death there were no fewer than eighteen different trades carried on in that place ; and though the ground is very sterile, agriculture has been prosecuted to very considerable extent. That Dr. Vanderkemp was not sufficiently aware of the importance of neatness, refinement, and external appearance generally ; and that the settlement at Bethelsdorp presented a different aspect from that of the united Brethren among the same people is probably the fact. The missionary descended to the level of the natives in many respects, instead of lifting them to his elevation. He married (as did his colleague) a Hottentot convert, and conformed too much to their manner of life. But there are spots on the sun. His principal calumniator, Dr. Lichtenstein, who travelled through the country, and viewed Bethelsdorp, amidst some proof of what has now been alluded to, gives the following picture of the humility of this excellent man. " On our arrival at Algoa Bay, the commissary general received a visit from Dr. Vanderkemp. In the very hottest part of the morning we saw a waggon, such as is used in husbandry, drawn by four meagre oxen, coming slowly along the sandy downs. Vanderkemp sat upon a plank laid across it, without a hat ; his venerable bald head exposed to the burning rays of the sun. He was dressed in a threadbare black coat, waistcoat, and breeches ; without shirt, neck cloth or stockings ; and leather sandals bound upon his feet, the same as are worn by the Hottentots. The commissary-general hastened to meet, and receive him with the utmost kindness. He descended from his car ; and approached with slow and measur-

ed steps, presenting to our view a tall, meagre, yet venerable figure. In his serene countenance might be traced the remains of former beauty, and in his eye, still full of fire, was plainly to be discerned the powers of mind which had distinguished his early years. Instead of the usual salutations, he uttered a short prayer in which he begged a blessing upon our chief and his company, and the protection of Heaven during the remainder of our journey. He then accompanied us into the house, when he entered into conversation, freely, upon many subjects, without any supercilious or affected solemnity.*

It need only be added, so anxious was Dr. Vanderkemp to lighten the burdens of the Missionary Society, that he principally supported himself, and within three years he paid from his own resources about 5000 dollars to redeem seven miserable slaves from the hands of their cruel masters. "Such circumstances," it has been well said, "illustrate the character of a man more forcibly, than any laboured description it is possible to draw."

CHAPTER IV.

SOUTH AFRICA. CONTINUED.

Character of the natives—Mr. Kicherer among the Bushmen—Visit to the Cape—Conversion of the Hottentot John—Cornelius—New station—Powerful influence of the Spirit—False Prophet—Mr. Kicherer visits Europe—Storm on his return—Abandons Zake river—Mr. Anderson with the Corannas.

It will be recollected that Messrs. Kicherer and Edwards were left at Rodezand. After returning to the Cape, where they were detained some time, they proceeded to their place of destination among the Bush-

* Lichtenstein's Travels, p. 237.

men. These are a wild tribe; whose country stretches along the eastern and northern boundaries of the Colony. They are more degraded, than either the Hottentots or Caffres. They are said indeed to have intellect superior to the Hottentot; but they are more emphatically in a *state of nature*. While the Hottentot shows a little sense of decency, especially the female with her apron and kaross,* the Bushman is contented with a state of perfect nudity, if we except a few shreds cut from the skin of some animal, worn occasionally by the female, which answer no purpose of covering. The Hottentot, too, has a kind of cabin, in the centre of which is a fire; and though enveloped in smoke, which has no way of escape but a little door about three feet high, he can lie and sleep for days in succession, roused only by the calls of hunger; and these are appeased by a strip of flesh warmed upon the coals, and eaten with the ashes attached to it in the place of salt: but the Bushman literally burrows in the ground, a whole family occupying a hole in the earth or rocks, perhaps three feet in depth, and four or five in diameter, covered with a few open reeds; and suffers equally from cold and hunger, the latter often impelling to eat the most disgusting reptiles. The Hottentots have likewise some idea of domestic happiness, some conjugal affection, and seldom destroy their children except in a fit of rage; but the Bushmen frequently kill their children without remorse. When they are ill shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from their enemies; they smother them, cast them away in the desert, or bury them alive. They frequently forsake their aged relations, leaving them with a piece of meat, and an ostrich shell of water that, when this is consumed, they may die with hunger, or be devoured by wild beasts.†

As to religion, all the native inhabitants of South Af-

*A sheep skin attached to the waist so as to cover the hinder parts of the body.

† Miss. Trans. Vol. II. pp. 8—10.

rica, are perhaps in a similar situation. They seem to have no idea of a Supreme Being, and no worship except a superstitious reverence for an insect called the creeping leaf; a sight of which indicates good fortune, and to kill it, would induce a curse. In every sense of the declaration, they are "*without hope and without God in the world.*"

My readers will, perhaps, willingly be spared the trouble of accompanying the missionaries on their journey to this people. They may easily conceive what it must be, if they picture to themselves a large baggage waggon, made convenient both for riding and sleeping; and drawn by ten or twelve oxen at the rate of three miles an hour—the vehicle guided by a Hottentot leader in front, and a driver in the rear, the last of whom, with a whip four or five yards in length, manages the team with due generalship—while around are Hottentot servants and loose oxen kept along as a "corps de reserve:" the whole passing through a country, which for sterility might vie with any of our pine plains, and for roughness, any of our shrub-oak hills; differing in this, the almost entire absence of water, and the presence of numerous wild beasts of prey to the no small annoyance of our travellers. They made but one considerable stop, which was, at the end of a fortnight, with Florus Fischer, the pious colonist, who negotiated the peace with the Bushmen. While there, they preached to many, who came four days journey to hear them, which was not so far as they sometimes went, eight days journey to Rodezand, there being no church nearer these colonists. On leaving this place, they were kindly brought on the way, by Mr. Fischer, and other farmers with their servants to the number of about fifty, and had in their train five waggons full of provisions, thirty four horses, sixty oxen, and near two hundred sheep—the generous presents of the colonists. They travelled seven days through a perfect wilderness, in which they did not meet a human being; and at length arrived at Zak river, where

they fixed on a spot for settlement. It was near two fine springs of water, and was a good piece of ground for cultivation ; but the surrounding country was barren, and the inhabitants were few. The company first fell on their knees and devoted the place to God ; then began to prepare a garden, and build huts of reeds.

After a few days Mr. Fischer, and their other friends, left them. Mr. Kicherer and his associate were now alone among a savage people, at the distance of eight hundred miles from the Cape, where only was a civil power able to protect them. It was a season of sadness—a time when every thing is deeply felt. A small circumstance, merely the falling down of their reed house, seems to have affected them. “I well remember,” says Mr. Kicherer, “how much my spirits were depressed about this time, and how insupportable my situation would have been, separated as I found myself from all I loved in this world, had not urgent business dispersed my gloomy reflections ; and had not the Lord, whom I served, condescended to pacify my troubled heart, when I spread my complaints before him. This was especially the case one evening, when sitting on a stone in a circle of Bushmen, I attempted to convey the first instructions to their untutored minds.”

The number of Bushmen, who came to live with the missionaries, soon increased to more than sixty. It was affecting to see how amazed they were when told of a God, and the resurrection. They knew not how to express their astonishment, in language sufficiently strong, that they should have lived so many years without ever having thought of a Supreme Being. They called Mr. Kicherer their Ebo, or Father. One of them began to pray, “O Lord Jesus Christ, thou hast made the sun, the moon, the hills, the rivers, the bushes ; therefore, thou hast power also, to change my heart ; O, be pleased to make it entirely new.” Others told the missionaries they could not sleep on account of their sins, and were forced to rise up in the night to pray. Several discovered some tokens of a work of

grace on their hearts. But the missionaries frequently proved the hypocrisy of these savages, and found that many were ready to pray, to obtain a piece of tobacco. When the missionaries first commenced their work, they laboured to convince their hearers by arguments addressed to their understandings. These were always met by objections. They then insisted chiefly, in an affectionate and simple manner, on the dying love of Christ; and invited them earnestly to come to him and be saved. This method took effect. Many, who before remained impenetrable, now came with tears in their eyes, confessing the excellency of the gospel. This was especially the case with the Hottentots.

As the Bushmen flocked to the missionaries in considerable numbers, it became necessary to distinguish them from each other, by names. This was done by writing with chalk on their backs; so that when any one approached, the first thing was to turn round, and display his shoulders. By various means a spirit of industry was excited among them; and the missionaries, assembling them in the morning at sun rise, and in the evening after the labours of the day were over, instructed them in the truths of the gospel.

In January 1800, Mr. Kicherer found it necessary to visit Cape Town to obtain supplies. Several Bushmen offered to accompany him. This was very gratifying to Mr. Kicherer, as it evinced that he had gained the confidence of these wild people. On his first coming among them, they could not be allured to approach him, except by the strong incentive of tobacco; and when they came so near as to receive this, their limbs were observed to tremble like those of some wild animals when caught.

With these companions Mr. Kicherer, leaving the congregation with Mr. Edwards, and Mr. Kramer, a young Dutchman, who had offered himself to the missionary service, and joined them at the Cape, proceeded to Cape Town. "On approaching," says he, "my feelings were very different from those of my poor Bush-

men. I anticipated with delight the pleasing scenes before me ; but they were struck with dread and dismay. Some of the first objects, which presented themselves to their affrighted view, were several men hung in chains for atrocious crimes, and many of the Bushmen were conscious of having deserved the same punishment. Their terror was soon increased by beholding, in a few days, the public execution of another malefactor. Soon after they arrived at Cape Town, Mr. Kicherer was called to preach at the Calvinistic church, a capacious building, filled with a very genteel auditory. The Bushmen were greatly struck by the number of well dressed people, whom they compared to a nest of ants ; and the sound of the organ was mistaken by them, for the swarming of a bee hive. From that time they entertained a higher notion of their minister, whom they had before looked upon, rather as a beggarly fellow, who had come among them to obtain a livelihood.

Mr. Kicherer took his Bushmen as often as convenient, into christian company, and introduced them even to the magistrates. To see them in their filthy karosses, sitting in a drawing room, or parading before large pier glasses, afforded much good natured mirth, and excited some sincere compassion. The Bushmen were convinced that Christians were happier than their countrymen, and thanked the governor for permitting missionaries to come and teach them, for whose souls no man had cared before. Mr. Kicherer soon returned to his station, with a large supply of necessaries.

Mr. Kicherer was about this time invited to settle at Pearl, a village near Cape Town, with a handsome church. His mind was at first perplexed, but he concluded to remain in the wilderness. The Lord smiled on his determination. From that time his labours were blessed in a remarkable manner. Many began to cry out, "What must we do to be saved?" so that the rocks and hills literally resounded with their complaints.

One of the first converts was an old Hottentot, named John. For some time he had been prevented by the farmers from coming to hear the Gospel; they telling him that the missionaries would either kill or sell him. When he came, and was properly instructed, he began to cry aloud under his sins, which he compared to the sands of the desert. After mourning for some time, he began to speak of the love of Christ. This was now his topic all the day long, while his eyes overflowed with tears of love and gratitude. When addressed on worldly business, he would reply, "Oh, I have already spoken too much about the world, let me now talk of Christ." His conduct corresponded with his profession. In his state of heathenism he had married four wives, and now had two living. One day he came to Mr. Kicherer, and said, "I must put away my two wives." "Why," said he. "Because, when I go to God in prayer, my heart tells me it is bad; and Christ is more near to me than ten thousand wives. I will support them, I will work for them, and will stay till God change their hearts; then I will take the first whose heart is changed." Five or six months after this, he died very calmly, professing his faith in Christ. His eldest son, who was named Cornelius, servant to a farmer at some distance, came to witness the closing scene. When it was over, he burst into tears, and said, "Ah, my father die so happy in Jesus, and I have no opportunity of hearing the Gospel." Moved with his grief, Mr. Kicherer wrote to his master requesting leave for him to come and live in the congregation. His master replied, that though he would on no other account part with his servant, he would for the sake of the Gospel.

Cornelius soon became a real convert. At first he thought himself called upon to forsake his wife and children, and go to distant tribes to preach salvation. For six months he struggled against this impulse. He concealed from every creature what passed in his bosom. His body wasted away under the secret con-

flict. At length it became too powerful. He flung his knapsack over his shoulder, and suddenly marched off into the wilderness. Here he fell on his knees to pray, and these words came forcibly into his mind. "Thou didst well that it was in thine heart;" but it seemed to be added, "Go back to thy house and family, and first try to bring them near the Lord; after this I will let thee know what thou shouldst do." He returned home, and conducted very piously.

About this time a man came to the missionary settlement under the assumed name of Stephanos. He was a Grecian by birth, and was under sentence of death at the Cape for passing counterfeit money; but broke from prison. Mr. Kicherer had heard of the circumstances, and from the appearance of guilt in the man's countenance was led to suspect him. Pretending, however, he had come to assist the missionaries in building a chapel, and conversing in a very religious manner, he so far won the confidence of Mr. Kicherer as to be permitted to lodge in a room adjoining his, while the other missionaries were absent. It seems he had formed a design to murder Mr. Kicherer, seize the property, and make off to a distant horde. In the night he came softly into the room. Mr. Kicherer, terrified by a dream, started as though knowing his danger, awoke and cried out. This disconcerted the assassin, who, making an apology of sickness, hurried out of the room. In the morning it was found that he had stolen a gun and made off with several Bushmen whom he had seduced to accompany him. Some Hottentots pursuing, overtook them, recovered the gun and brought back the Bushmen. After this Stephanos himself, on his retreat, was met by the brethren, and forced to return with them. This involved Mr. Kicherer in difficulty. He was convinced Stephanos was a malefactor, yet was unwilling to apprehend him. He therefore kept him concealed at a little distance, and going to him by night, gave him a small quantity of provisions, a bible, advice; and then sent him off towards Graaf

Reinet, little thinking of the trouble he would afterwards cause.

The addition of Mr. Anderson to the mission took place before this. He had in view, at the time of leaving the Cape, an establishment on the Great, or Orange River, about three hundred miles further interior than Zak River. The Corannas, the most numerous tribe in that region had sent frequent messages for missionaries to come, and teach them. One of their captains said to Mr. Kicherer, "Since I have heard of the name of Jesus, it is always sounding in my ears wherever I go." Being asked by a person present, why he wished to take their teacher from them, he replied, "You can get another, I cannot. He must go with me, I and my people have lived too long like beasts." It was concluded by the missionaries, that they with their congregation should remove to the Great River. This they did in May, 1801. Having settled there, they found themselves surrounded by crowds of different people, Corannas, Namaquas, Hottentots, Bastards, and Bushmen. The two former were servants to the Bastards, having been reduced to slavery by Africaner. This bloody wretch, after having murdered his master, collected a band of robbers and made depredations upon the Coranna and Namaqua country. Some of the poor, timid people, whom he had plundered, sent him a request, to restore a small part of the property he had taken, a cow for instance to each family, that they might have a little milk for their starving children. He promised to comply, if they would cross the river to receive the animals. They did so ; but this monster when they came, having seized and tied them to the trees, cut out their tongues and maimed or shot them dead. Those, who survived, were reduced to extreme distress ; and were glad, though treated with great severity, flogged, abused, and allowed little more for support than the sheep they kept, to serve the Bastards for subsistence. These poor people were greatly rejoiced at the coming of

the missionaries; looking up to them as kind of protectors.

The labours of the brethren here were attended with a peculiar blessing. The impressions made by the spirit of God were remarkable. "What I am about to relate," says Mr. Kicherer, "will probably appear to some perfectly ridiculous; but it is a fact, that we were always obliged to have a bottle of vinegar on the table, for the relief of those, who actually fainted under the alarms of conscience, and powerful convictions."*

The instance of Cornelius Koopman, who had joined the congregation on their journey, is remarkable. He at first appeared very proud; but scarcely had he been with the missionaries one day, when the lion began to be transformed into the lamb. "Ah," he would say, "how happy should I, poor sinner, think myself, were I assured that Jesus is my Jesus; there would not be a more blessed creature on earth than myself. I am so poor here, that frequently I know not how to provide for my family. I would gladly clothe my poor children, were it only in sheep skins; but alas, I have no supplies, for my few sheep are all gone; yet I had rather starve here, where Jesus is preached, than return to serve those Christians, who never told me a word of God, or of Jesus, or of the way of salvation." It was the custom of this man, about sunset to take with him to a solitary spot, two of his children, whom he tenderly loved, that they might be present at his devotions. Indeed, Mr. Kicherer remarks, "I often, while sitting on some eminence, had the pleasure to observe my poor people, one here behind a rock, another there under a bush, earnestly engaged in private prayer; and seldom did Cornelius fail to appear with his two little ones in his arms, or led by his hand, whom he caused with himself to bow their young knees before the Lord."

It was not long before the missionaries received the painful intelligence, that Stephanos, after having left the settlement at Zak River, had gone to a horde of

* Miss. Trans. Vol. II. p. 28.

Bastard Hottentots, set up for a missionary prophet, and obtained such influence with the poor, ignorant people, that his will had all the authority of law. The most atrocious crimes were committed by him with impunity. He had erected a kind of temple, with an altar, on which his followers offered sacrifices; and had a number of select disciples, who, like himself, feigned trances, in which they lay for hours, pretending to receive messages from the angel Gabriel, and even from God himself. If the impostor wished to gratify his lust, his covetousness, his revenge, a revelation from Heaven authorised the deed. If any dissatisfaction or lukewarmness, arose among his followers, he immediately threatened them with the judgments of God, or even a conflagration of the world.

Mr. Kicherer resolved to go and endeavour to stop these diabolical proceedings. For defence he took with him all the armed men of the congregation. Apprised of the design, Stephanos assembled his followers; and told them, "This is the important moment in which you are to demonstrate your attachment to God and his prophet. If you prove unfaithful, fire will come down from heaven and devour you."

Mr. Kicherer approached the party. Their eyes sparkled with rage. Stephanos stepped forward, and offered his hand. Mr. Kicherer refused to take it, but desired him to walk under a tree. Both parties accompanied their leaders. Mr. Kicherer, with his Bible in his hand, disputed the impostor four hours successively; clearly refuting his arguments, which were drawn chiefly from the prophecy of Joel, concerning the visions and dreams of the latter days. Stephanos became enraged. His eyes rolled and flashed, his tongue went incessantly; and he presented a lively image of the Prince of Darkness.

Mr. Kicherer ordered him to be seized as a malefactor. The order was instantly obeyed; and he was made prisoner in his own temple. In a moment his crest fell, and speaking in the French language, which

the people did not understand, he requested to be set at liberty, promising to leave the country. Mr. Kicherer required some proof of contrition in a confession. The hypocrite immediately spoke to the people in a crying tone, acknowledging that he had imposed upon them; that if they went on in his ways they would certainly go to hell; and they ought to thank God, who had sent them teachers of the truth.

This confession had a wonderful effect on the multitude. They crowded round the missionary, thanking him heartily, and expressing boundless joy at their deliverance from the shackles of this impostor. They wished him to be sent naked into the desert. But Mr. Kicherer procured for him a supply of provisions, and a guide to the sea coast, where he might meet a European vessel, and leave the country. But he did not. On his journey he was recognized by a farmer, who was an officer in the militia. This gentleman attempted to rescue him; but in the struggle unhappily fell. Stephanos, taking a concealed razor, cut the throat of the officer, and making his escape, joined the noted Africaner, with whom he continued to roam the desert.

Mr. Kicherer having now been about ten months at the Orange River; and finding the produce of the land insufficient for the support of the numerous cattle of the settlement, thought best to return to Zak River; leaving two of the brethren Anderson and Kramer behind. Some mischievous Bushmen having given information that rain had fallen in the wilderness, without which he could not think of starting, he, with Mr. Scholtz,* and the part of the congregation which properly belonged at Zak River, commenced their journey. They soon found that they had been deceived. Until the third day, they travelled without finding a drop of water. Then a small pool was discovered. But just as they were going to quench their burning thirst, serpent's heads were seen swimming on the surface. It had been poisoned. Their distress was now extreme.

* A young man from the Cape, who joined the mission for a time.

The missionaries retired in secret, and presented their case before God. They did not pray in vain. In a few hours it rained, so that they had an abundant supply for themselves and cattle.

Before the party arrived at Zak River, Mr. Kicherer left them, and hasted to the nearest farmers partly to satisfy his extreme longing for a morsel of bread, of which he had eaten none for more than six months. He was accompanied by three of his most serious Hottentots; such was the spirituality of their conversation that he, though almost famishing, found these among the happiest hours of his life. What cannot the religion of Christ do? It can make a Hottentot a dear companion, and convert a wilderness into a pleasant home. When he came within sight of the first farmer's house his joy was inexpressible. He asked for a piece of bread, and instantly devoured it. He says, "It is difficult to conceive the satisfaction I enjoyed, when tasting once more this long wished article of food."

Mr. Kicherer rejoiced to see again the favoured spot of his first residence among the poor Bushmen. The convert Cornelius was overjoyed. "Oh sir," said he, "what happy times have we formerly had here. This little house, could it speak, would tell us what thousands of gracious words have here been spoken in it; and how good the Lord has been to us poor Hottentots."

A convenient opportunity soon offering, Mr. Kicherer went to the Cape to procure needed articles for forming a permanent establishment. The Governor presented him one hundred pounds for services, which he laid out on the settlement. He built a church capable of containing eight hundred people, with a dwelling house of stone; and enclosed a garden. In front of these the baptized Hottentots built themselves decent habitations, in the farmers' style, and the heathen lived back in small huts. The settlement assumed a civilized appearance.

While Mr. Kicherer was at the Cape, he was pressed to accept the living of Rodezand, which had been

before offered. He refused. On his return he informed his people of the offer, adding if they continued to grieve him by their idleness as they had done, he should leave them. They promised every thing, but could not overcome their native indolence. He then repeated his declaration that he would leave them in eight days if there was not an alteration. "A scene ensued," says Mr. Kicherer, "which I cannot recollect without much emotion. They began to weep and intreat me so importunately, that my heart melted within me. I then gave them my word that I would not desert them. The joy, occasioned by this promise, was excessive. Many of them clasped their arms round my neck, and I was convinced they loved me far more, than I imagined."

The work of conversion began to be more manifest among the people. In little more than three months Mr. Kicherer baptized 32 adults, and 51 children. The first baptism was Oct. 3, 1802. Many Christians from abroad were present. It was a most solemn season. At the close of the services, Mr. Kicherer went round and shook hands with all the converts bidding them welcome into the Church. All the Christians present joined in congratulations, the women embracing their sisters, and crying out; "God is performing wonders in these days in this dry desert. Ah, what times do we live in. How great is the Lord's loving kindness, who reveals himself to such poor, blind creatures." Every one present was strongly affected. "As to my own feelings," says Mr. Kicherer, "I cannot express them. My thoughts on this occasion were too many to be counted. I could do nothing, but weep, or speak broken words of love and praise."*

Mr. Kicherer found it necessary to make a voyage to England, partly on account of his drooping health, and partly to settle some domestic concerns. His parting with his beloved congregation, which now amounted to six hundred, of whom eighty three were baptized,

* Miss. Trans. Vol. II. p. 43.

was very affecting. The poor people wept bitterly, laid hold on his hands, and declared they would not let him go. They said they would pray God to bring him back soon, they should die if he did not return. He left them under the care of a pious native, Mr. Kipman, who had been a farmer; but had sold his effects, and devoted himself to preaching Christ.

Mr. Kicherer was accompanied in his voyage by Mr. Scholtz* and by three Hottentots, a man named John, and two women, Martha and Mary. The Hottentots on their arrival in England were introduced to many persons of rank, and gave much satisfaction to all, who examined them on religious subjects. On one occasion, Mary is said to have addressed the audience in the following expostulation. "What pity 'tis, what sin it is, that you have so many years got that heavenly bread and keep it all for yourselves, not to give one little bit, one poor crumb to poor heathen. There are so many millions of heathen, and you have so much bread; and you might depend upon it you should not have less because you gave. That contrary. Lord Jesus is fountain always full; thousand after thousand could be helped. He always same yesterday, today, and forever. The more we do for others, the more we shall have for our own souls. I thank every individual that do something for missionary work."

The difficulty of procuring a passage to Africa protracted Mr. Kicherer's stay in Europe until Oct. 1804. He then sailed in company with Mr. and Mrs. Voss destined to assist him at Zak river, & several other missionaries for S. Africa. Four days after their departure there arose a most dreadful storm. About midnight a light was seen, which led the sailors to suppose that they were near the Sicilly Islands. They expected every moment to be dashed on the rocks. The waves run mountain high, now carrying the vessel to heaven, now sinking her to the abyss, and breaking over the deck

* Mr. Scholtz remained in Europe to prosecute his studies at the University.

even into the rooms. It was a most terrific scene. The darkness of the night; the howling of the storm; the state of the ship, resembling a plundered house, in which every thing moveable was either broken or turned upside down, made it alarming beyond description. Besides the missionaries, there was on board a gentleman with his lady, child, and maid servant. They all agreed, after having repeatedly united in prayer, to sit down together on the floor that they might die in each other's arms. It was a moving spectacle, to see the terrified mothers carrying their children to the place. Now they looked at their children, then to their husbands, to their friends, to heaven praying for deliverance. Mr. Kicherer had the child of Mr. Voss in his arms. Mary, the Hottentot, sat next to him, very much composed. The surgeon came down to inquire the hour. It was half past one. Each blow of the waves was expected to be the last. Every moment the vessel seemed going to pieces. The company all sat like persons under sentence of death. The captain sent down almost every quarter of an hour to inquire the time, so earnestly did he long for the break of day. The surgeon came down about half past four, and said that all the masts would be cut down as soon as light, if they were still alive. But about six the wind changed; and though the storm lasted for three days they arrived in safety at the Cape.

Mr. Kicherer, after remaining some time at Cape Town, set out for Zak river. On his way he was met by Mr. Botman, to whom he had committed the care of the congregation; and received from him the painful intelligence, that many of the people had been obliged to leave the settlement on account of the excessive drought that had now prevailed for three years. After Mr. Kicherer's arrival they continued to suffer much; many being obliged to go into a different part of the country or starve. Every exertion was made to keep them together; but the prospect grew darker every day. Neither cattle nor corn was to be pur-

chased at any price, partly on account of the scarcity through the whole country ; and partly because it could not be brought for fear of the plundering Bushmen, who were like famished wolves. Under these circumstances, Mr. Kicherer thought proper to accept the charge of a church at Graaf Reinet, (which had been before offered him) on condition that he might retain his connexion with the mission. To this place the remains of his beloved congregation followed him, in 1806.

Mr. Anderson, who with Mr. Kramer, was left on the Orange River, continued to labour among the Corannas. For several years the missionaries followed this roving tribe from place to place, but at length prevailed on them to become local. A settlement was commenced at Klaar Water. Agriculture was introduced to some extent ; a school established ; and in 1805, the number of people under the care of the missionaries was seven hundred and eighty four, of whom about eighty were taught to read, and about thirty gave evidence of hopeful piety. A church was established in this wilderness. About this time they were visited by the small pox, which made terrible havoc. Gloom sat on every countenance. There was a burial almost every day. During the chastisement the people became unusually serious ; but after some time the disease abated, and left them to their usual levity.

In 1807, the small pox again appeared, and nearly half that were attacked died. They had not recovered from this blow when the settlement was put in jeopardy by the rebel Caffres, and other savage tribes. To protect it from destruction Mr. Anderson was forced to make a journey of thirty one days to the Cape ; leaving the congregation under the care of Mr. Janz, who had for some time been associated with him. He was detained at Cape Town by ill health nearly two years ; and though Mr. Janz in his solitary situation was upheld and blessed, so that the mission continued to flourish, the natives expressed great anxiety for the re-

turn of Mr. Anderson ; some of them saying they should die of grief if he did not come back. He did return, and Mr. Janz was not long after called to his rest.

CHAPTER V.

SOUTH AFRICA CONTINUED.

Mission to the Namaquas—Station destroyed by Africaner—Death of Mr. Albrecht—View of the different stations—Conversion of Africaner—Effect of the mission.

The missionaries, who accompanied Mr. Kicherer on his return from Holland, were Christian and Abraham Albrecht, and John Seidenfaden ; the latter from the Netherland Missionary Society. Arriving at the Cape, they proceeded to Namaqua Land, the scene of their future labours ; and after a most tedious journey reached that dreary country. They were favourably received by the inhabitants, and soon formed a station at Warm Bath. It was found, however, that the whole congregation could not subsist in one place, that a part of them must rove in quest of pasturage. One of the missionaries, Christian Albrecht, concluded to accompany the wanderers. In some of these excursions he found the country such a frightful wilderness, so rocky and mountainous, that it was not possible to travel with a waggon, and scarcely on horseback. He was obliged to seek the poor miserable savages in the most dismal holes and dens ; and even when he approached they fled from him ; so that he was under the necessity of sending a messenger before him to tranquilize their minds.*

In 1808, the congregation had increased to seven hundred, and a few months after it is stated there had been about 1200 entered on the church books. Of these not far from three hundred resided at Warm

* Miss. Trans. Vol. III. pp. 243—246.

Bath. The missionaries had made some successful attempts to introduce the culture of cotton. The situation of the Namaquas was much improved. "We are now," said they, "happier than before our teachers came; till then there was nothing but fighting, and bloodshed, and murder." One of them thus expressed himself, "At my time of life I often wonder I have not been killed; but since our teachers came hither I can sleep in safety, for now there is peace among us."

In 1810, Mr. Abraham Albrecht died of the consumption on his way to Cape Town. His widow, however, with Mr. Christian Albrecht just married, returned to Namaqua Land to resume her useful labours in teaching the female arts. But the whole country was soon involved in confusion, and distress, in consequence of the depredations committed by that noted robber, Africaner. The station of Mr. Seidenfaden in Little Namaqua Land, when between four and five hundred were under his care, had been attacked, and his house plundered. Mr. Albrecht, therefore, found it necessary to make a journey to the Cape for protection. Africaner afterwards attacked Warm Bath, burnt the houses, destroyed most of the goods, which Mr. Albrecht had for safety buried in the earth, and drove away the cattle.*

Mr. Albrecht, having remained several months at Cape Town, left that place with four other missionaries lately arrived from Europe, with a hope of placing himself at least in the vicinity of the former station. In travelling through the wilderness their sufferings were truly affecting. The heat and drought was such that their cattle fainted. In ascending a sandy mountain, they stopped, and could draw no longer. The next day they dragged a little farther. Soon the party entered a howling wilderness. The cattle beginning to die, they proceeded with trembling, lest they should be obliged to leave the waggon standing

* Miss. Trans. Vol. IV. p. 43.

behind. Their fears were realized, as the cattle gave out entirely; and on sending to collect those that were dispersed, the messengers returned, at the end of eight days, with the intelligence that part of them were dead, and the rest unable to be brought back. At length they obtained assistance from Capt. Kok, a friendly Hottentot, and arrived at Silver Fountain after three months' toil. Here the wife of Mr. Albrecht was released from her sufferings. Her loss was most deeply deplored. She had long been devoted to the missionary cause, had waited several years for an opportunity to come out from Holland and join Mr. Albrecht, and now, as she was just entering on the labours to which she had wholly devoted herself, and for which she seems to have been eminently qualified, she was called away.

Mr. Albrecht and his associates finally made a stand in the Little Namaqua country, at a place which they called Pella, because it afforded them a refuge. Here they laboured with great success. One of them says in a letter dated May, 1815—"You will rejoice with me when you hear of the conversion of so many sinners, who fly in great numbers to our beloved Jesus like doves to their windows. Oh, could you witness the earnest desires of these poor people to be saved from their sins by Christ; could you hear our people, old and young, how earnestly they pray behind the bushes, your hearts would not only rejoice, but you would be ready to take out all your Bank Notes uncounted, and throw them into the Missionary Treasury. More than fifty persons have been added to the church, and there appears to be a general concern among the people both old and young."* But at this time the mission sustained a severe loss in the decease of Mr. Albrecht, who while in the act of writing a letter fell down in his chamber and expired.

* Miss. Register, Vol. IV. p. 317.

It will be proper, having brought the history of the most important branches of this mission down thus far, to take a view of all the different stations as they now exist; beginning with

CAPE TOWN. This is not strictly a missionary station, but one of the missionaries, Mr. Thom, has resided here since 1813, and has been useful in various ways to the mission, besides making frequent excursions to preach in the interior. Last year he made a tour of 1800 miles, during which thousands heard the word from his lips. He has lately made application for the privilege of building a chapel in the metropolis.

STELLENBOSCH. Leaving Cape Town, we come to this station, twenty six miles NE., where Mr. Bakker labours with zeal and success; though it appears he is not regularly ordained to the ministry. He is supported by an auxiliary Society formed there, who pay an overplus to the Missionary Society of between three and four hundred dollars. Even the slaves contribute more than fifty dollars annually.

RODEZAND. This is north of the Cape forty miles. Mr. Voss has for some time preached here regularly to the Hottentots and slaves. He has lately been joined by Mr. Kramer. There is a great increase of heathen to the congregation.

CALEDON. East one hundred and twenty miles from Cape Town is Caledon, where Mr. Seidenfaden has laboured six years. About four hundred Hottentots are attached to the place; the number of baptized adults is not far from sixty; and there are fifty children in the school.

HIGH KRAAL. Still farther east, three hundred miles from Cape Town, we come to this station. It is well situated in the midst of a large plain about two miles from the sea. Mr. Pacalt, in a residence of four years here, has done great good. He has built a neat little church with two small, but good, houses. His ministry is attended by about three hundred; and he has one hundred children in school. One of the brethren,

who visited this place, says, "I think that the Hottentots may indeed be said to strive to enter in at the strait gate; and though you, my venerable fathers in England, often *speak* of the blessed effect of the Gospel upon the heathen, yet to form an adequate idea of it, you must come hither and *see* it."*

BETHELSDORP. We now arrive at Bethelsdorp, six hundred miles east of the Cape: and here we must pause to see the salvation of our God. At no place perhaps, have greater wonders of mercy been displayed. After the death of Dr. Vanderkemp the settlement continued to flourish under the superintendence of Mr. Read; but nothing remarkable appeared until October 1814, when a great awakening commenced. Eight adults were baptized. The congregation was much affected before, and during the service; after it, all the fields were covered with praying people. The missionary remarks, "I must say, such a scene I never beheld in my life. Wherever I cast my eyes, I beheld tears flowing down their black cheeks. One, who had been a notorious drunkard, cried out, 'O my good people, do not live as I have done. O wretched man that I am; Lord, have mercy upon me a sinner.' At a meeting, one named Pretorius addressed the people on the readiness of Christ to accept sinners. 'Think,' said he, 'what we were, and what we now are, since God has sent his servants to show us the way of salvation. Have not I, a Bushman,* found grace? Was not I taken from the muzzle of the gun, and made an heir of eternal life. We never inquired after him, but he sought us and made us his children, (here he wept,) yes, out of the holes of the mountains. There are many, who do not like to be called Bushmen—I am not ashamed to say that I am one. God has had mercy on me, and why should he not have mercy upon you. Take an example from what Jesus hath done for me. Arise, and go to him (again he wept.) I wish I had this day

* Miss. Reg. Vol. IV. p. 314.

The Bushmen are the most despised of all the tribes in Africa.

an opportunity of telling all the Caffres, Hottentots, and Bushmen what God has done for me, a Bushman.*” Even the children were affected. Eight of them came at one time crying for mercy, trembling, and making their confessions. They walked about by scores, praying to the Lord and singing.

The excitement extended to the region around. At one time, Mr. Read called at a place for a few moments on his way home. A poor woman entreated him to stay. She said, “Oh, Sir, have you no compassion for our poor souls, so as to sacrifice a few hours for us. If Jesus were here, would he not hear our petition? It is not so much for myself, for I know Christ; but my poor friends are still blind—who knows what one word may do? Perhaps they may die before you come again. We are poor slaves, we cannot go to the word, must we therefore be lost?” It need not be said that the missionary’s heart was softened, and he resolved to stay until midnight.†

This revival continued at Bethelsdorp, with power, for more than two years; and the good work is even still going forward. In the year 1815, no less than three hundred were added to the church, and one hundred and forty three adults, and one hundred children, baptized the following year. The settlement now embraces about one thousand persons. They contributed to the funds of the Society in 1815, more than five hundred dollars; they have a collection for the poor every Lord’s day, which amounts annually, to near two hundred dollars; and they are building a school room and printing office at their own expense.‡

The following speech exhibits the delight and gratitude of the converts. “We are all Hottentots. We never had a house. We never were considered as human beings. We never were allowed to look into a farmer’s house; but to-day, we are here, sitting together in

* Miss. Trans. Vol. IV. p. 189.

† Miss. Trans. Vol. IV. p. 192.

‡ Miss Reg. Vol. IV. p. 314.

a large white house. We never had a waggon; and now there are more than twenty waggons at Bethelsdorp, belonging to us Hottentots! Look at the women! they never had any decent clothes; now you see them sitting among us in white, and various colours. We never had the honour of knowing any thing of God or his word; but now we can read and write: and the greatest thing, which God has favoured us with, is, his sending to us poor Hottentots, his servants, who daily explain to us his holy word." Then, with many tears, he cried out, "Is not this altogether the grace of God! Love of God! Mercy of God! Men, Brethren, Hottentots! Praise the Lord God Almighty!"

THEOPOLIS. This station about sixty miles NE. of Bethelsdorp, was formed as a branch from it in 1814. There are now two missionaries there who baptized more than seventy persons in 1816; the church consists of eighty seven members; and the settlement is flourishing.

CAFFRARIA. We now pass the bounds of the colony, and come into Caffraria, NE. of Bethelsdorp. The labours of Dr. Vanderkemp among this people were not in vain. They continued to remember him with affection, and often expressed a willingness to receive teachers. Accordingly Mr. Read, accompanied by Mr. Williams, and a young converted Caffre chief named Tzatzoo, whose father had resided at Bethelsdorp undertook a journey in 1816, to form an establishment.

They were received every where in a friendly manner, and found that the word preached on the journey was not without effect. The Caffres after hearing the new doctrine, frequently retired into the bushes to pray. The missionaries before reaching Gelka's residence, had an interview with several chiefs who treated them kindly, especially, Makanna, a reformer, who seems to have had some knowledge of the true religion, and taught his followers to abstain from bloodshedding, theft, witchcraft, and adultery. When they

approached his dwelling, he came out and saluted them in Dutch. As he walked towards the waggons, he looked upward to the sun, and muttered something, while the tears flowed from his eyes. He then asked the missionaries if they had food. They replied, "not much." He said he had no cattle but what were his father's, and asked if they knew his father. "Who is he?" said they. "Taay is my father. You call him Jesus Christ, I call him Taay. They replied they hoped they knew him. He then gave them a fat heifer, saying "That is for you to kill because you are my Father's children."

Geika received them very hospitably, and was much pleased with the proposal of a settlement; he said, "The whole country is before you where to choose." He seemed impressed with a sense of his sins, and compared them to the stars for multitude. After a discourse by Tzatzoo, in which he was very bold and plain, the congregation appeared much affected, and every one retired to pray; even Geika himself was absent for a time. Under such favourable circumstances was the mission to Caffraria renewed by Mr. Williams and Tzatzoo in June 1816; and a school commenced which soon had one hundred and fifty children.

GRACE HILL. The favourable appearance of things has given this name to what was formerly called Thornberg, about five hundred miles from the Cape. The mission was commenced by Mr. Smith in 1814. A general concern about religion seems now to prevail.

GRIQUA TOWN. We have already noticed the labours of Mr. Anderson at this station. During the year 1817, the power of divine grace was very manifest among his people. Scarce a Sabbath passed without some addition to the church. No less than fifty adults were baptized; at a time too when there was great opposition from without.

BETHESDA. This is situated on the Orange River, about seven hundred miles from Cape Town. A great

awakening commenced in 1814, and Mr. Sass has baptized seventy adult persons.

LATTAKOO, about eight hundred miles north of the Cape, containing 1500 houses, neatly built, and 8000 inhabitants. To this city Mr. Campbell first penetrated in 1813, and having had an audience with the king, in which he proposed to send the people teachers, "Send them, and I will be a father to them," was the answer. But it seems the king was afterwards of a different mind. Several of the brethren took a journey to this place in 1816, to form a station, and after several conferences with Mateebe, the king found the conclusion to be "Missionaries must not come here." The attempt was renewed a few months after; but the king was then absent, and they were obliged again to retrace their weary steps, an eight days' journey, to Griqua Town. Still Mr. Read was unwilling to give up Lattakoo; and therefore determined to make one effort himself. He set out with thirty inhabitants of Bethelsdorp, and after various hardships arrived at this metropolis of the wilderness. He immediately repaired to the house of Mateebe, situated near the tallest tree of the city; and found him sitting with his chiefs. He told the king he had come in consequence of the promise made to him and Mr. Campbell, that he would receive the missionaries, and be a father to them. Mateebe repeated the objections formerly made—that their customs wholly differed from Europeans, and that they never could submit to the same regulations. Mr. Read paid little attention to these objections, and still pleaded the king's promise; and told him that the good people over the great waters had sent him to do them good. The king finally said, "You may unyoke under the great tree."

The next day being the Sabbath, one of the brethren preached. The people were considerably attentive. On Monday arrangements were made about a settlement, as though every thing was agreed on. The chiefs began to oppose, and said the missionaries should

not stay unless they would help them steal their neighbour's cattle. Mr. Read, however, succeeded in convincing Mateebe of the utility of an establishment; and he was permitted to commence one on Krooman river. The mechanical operations of the brethren soon excited great surprise. They were much astonished to see one drill a hole through a mill stone; and thought another was a god, because he formed a steel and struck fire with it. They were amazed, on examining the iron chains of the waggons to find them whole; and could not conceive how the links were put together. In short the missionaries had soon great influence with this uncultivated tribe, and the mission now promises very happy results.

BETHANY (in *Great Namaqua Country*.) Mr. Schemelen, on his return from the Damara Country, which he went to explore, fell in with a kraal of Namaquas, some of whom had formerly resided at Warm Bath. At first they were greatly alarmed and hid themselves behind the rocks and bushes, being apprehensive of the approach of Africaner, whose name was terrific, throughout all that country; but finding it was a peaceful missionary, they expressed the highest joy, and besought him so earnestly to stay with them, that he consented. He soon had a school containing one hundred and forty members, and in 1815 baptized sixty five adults and forty children.

JERUSALEM. (Formerly *Africaner's Kraal*.) The name of Africaner has so often occurred that my readers must be by this time acquainted with him, and perhaps are ready to ask, "Is Saul also among the prophets?" Yes, the talismanic name of Africaner is no longer a bugbear to frighten the trembling Hottentot; this monster of iniquity is become a monument of grace. Mr. Campbell, when in Africa, to return good for evil, sent him a few presents, with a letter. For a long time, no one was daring enough to convey them to him; but they at length reached him, and were seconded by a visit from Mr. Albrecht. The effect was

happy. Peace was established with this tiger; and he was even desirous that a missionary should come and settle with him. Mr. Ebner went, and the Spirit of God went with him. His preaching had great effect. "I never," says he, "found the word so impressive on the hearts of my hearers as since I have been here with Africaner. I am astonished, I cannot describe what I have experienced."—"On one occasion, when I was pronouncing the blessing of the Lord on three persons, who had been baptized, a general weeping commenced; all went out one by one, and I was left alone. I stood as one amazed, saying to myself, 'what meaneth this?' When I returned to my house, I found some of them praying, others with their eyes fixed on the ground, and others still lay upon it as if they were about to expire. But it is impossible to describe the scene; he who never saw such an one cannot form an idea of it, and probably some will not believe it."*

Two sons of Africaner were early subjects of the work and were baptized. The heart of Africaner himself was touched. He said, "I am glad that I am delivered. I have long enough been the horse of the devil, who employed me in his service; but now I am free from his bondage. Jesus hath delivered me, him will I serve; and with him will I abide." He was soon after baptized. About forty others have been baptized, and four hundred attend the place of worship. Thus a christian church, scattering its light in that wilderness, is established on the very spot, which once radiated terror and destruction to all the surrounding country.

Besides these stations, some others are contemplated, and some have been occupied which are now relinquished. The whole number in South Africa is 15; and the number of missionaries 25; besides whom are six native preachers. The latter were set apart to the work, at a missionary conference of all the brethren.

* Evangelical Magazine; Vol. XXIV. p. 75.

ren, held at Graaf Reinet in 1814, which may be considered a new era in the mission. The spirit there imbibed by the brethren, from one common fountain, was carried with them to their different flocks; and the fire taken from a common altar, kindled at the same time a flame in almost every section of the country. Allowing for the difference of subjects on which it operated, the revival that followed was the same in kind with that which has blessed so many of the American churches. Well then may we say, "*What hath God wrought.*" In reviewing the South African mission, any person, who has the least acquaintance with the Hottentot character—who knows that it is graduated to every degree of debasement—that while their race is scarcely elevated above animal nature, some of them partake of all the savageness of that nature in its most ferocious forms, so as to bear no distant resemblance to the tiger and the lion of their forests; and who will then turn his eyes to the missionary settlements—see a white church rise behind the trees, where once stood the kraal of a robber chief; and a little village of pretty and convenient houses, where once the Bushmen sought refuge among the holes of the rocks—and contemplate the change of external appearance in the Hottentot himself; the neat dress, instead of the dirty sheep skin; the wholesome meal, instead of feeding on snakes and toads—or in his moral condition; an intelligent and zealous Christian, instead of a stupid and vicious animal, wallowing in dirt and smoke, to be convinced, not to say of the utility of *missions*, but that there is a Divine and transforming power in the christian religion.

CHAPTER VI.

Exertions in India—China—America—General view.

THE account of this mission is already so much extended, that it will be hardly possible to take even a bird's-eye-view of the Society's operations in Asia and America.

The first attempts in the Eastern world was at Vizagapatam, where Messrs. Cran and Des Granges were stationed in 1805. They were joined by Anandarayer, a converted Brahmin; and by his aid the translations have been carried forward to considerable extent. The founders of the establishment, Cran and Des Granges soon died; but were succeeded by Messrs. Gordan and Lee in 1809.

Besides this station, one was taken, about the same time, by Mr. Ringletaube, first in the Tinnavelly district, and afterwards at Travancore. He baptized great numbers, sometimes perhaps without their having much acquaintance with Christianity. At Madras, Mr. Loveless was fixed in 1806. A chapel was built for him in the Black Town; he was appointed preacher in the Orphan Asylum; and succeeded in establishing several schools. A revival of religion seems lately to have taken place. In the Mysore country, Mr. Hands planted himself at Belhary in 1810. He found the usual difficulties from the Brahmins. When he informed them that some of their caste had become Christians, they were surprised beyond measure, and thought the end of the world was certainly at hand. There are seven schools at this station in a prosperous state. The greatest exertions in the way of schools, however, are at Chinsurah, about twenty two miles from Calcutta, where Mr. May established himself in 1813; and commenced a long meditated plan for educating heathen children. He has under his superintendence no less than thirty six schools, in which are about 3,000 children; some hundreds of whom are sons of Brahmins.

Omitting to mention Calcutta and Surat, where missionaries have been stationed lately; and passing Java, now vacant by the decease of the missionary at Batavia, and the transferring of Mr. Bruckner at Samarang to the patronage of the Baptist Society, we come to Amboyna, where Mr. Kam is labouring with great success. He baptized in 1816 nearly two hundred mussulmen, and since his arrival, in 1814, has been instrumental in the hopeful conversion of more than 1200 heathens and mahometans. In a single district no less than thirty four houses, used for the worship of devils, have been destroyed.

The exertions of Mr. Morrison in China deserve more particular notice than we shall be able to give them. After having paid some attention to the language and obtained, from the British museum, a manuscript copy of a great part of the New Testament in Chinese, he proceeded in 1807 to Canton. Here and at Macao he prosecuted the study of Chinese; and prepared a version of the New Testament for the press. But the jealousy of the Chinese government obliged him to proceed with as much secrecy as if he were plotting the overthrow of the divine dynasty of Kia King, descendant of the sun and moon. In 1811, he gave the Chinese the Acts of the Apostles, and soon after the whole of the New Testament, in their own language. In translating the Scriptures, he has been assisted by Mr. Milne, at Malacca, on the Peninsula beyond the Ganges, sent out for the purpose in 1813; and this great work is now nearly or quite completed. Though the opposition of government continues, & new obstacles have lately been thrown in the way of the mission, means are found to disperse the New Testament & tracts among the numerous Chinese inhabitants of the islands, and occasionally in the empire itself. No less than 36,000 pamphlets and tracts have been distributed from Canton and Malacca. Dr. Morrison has compiled a Chinese grammar and dictionary, the former of which was published by the Bengal government; and

the latter is now printing at the expense of the East India Company.

In America the Society has done something. A mission was commenced in 1807 at Demarara by Mr. Wray, at the request of Mr. Post, a pious Dutch planter. Many of the poor negroes became attentive on instruction, and the happiest effects were visible. The death of Mr. Post, however, in 1809, gave the mission a severe shock; and a law passed to prevent the instruction of slaves, except at certain hours, came near ruining it. Mr. Wray was obliged to visit England to obtain an order in favour of the mission. On his return he removed to Berbice, where he still meets with difficulty from the government. His parting with the poor negroes at Demarara was very affecting. They waited some time in earnest expectation of another teacher; and at length were gratified by the arrival of Mr. Smith, in 1817.

Besides the labours of Mr. Wray, Mr. Davies, sent out as a schoolmaster, and Mr. Elliott, both preach with some success in George Town. About 70 negroes have been baptized, and a chapel built; to aid in erecting which, many of the poor slaves subscribed.

The Society are making some successful exertions, by schools, at Mauritius, or the Isle of France; and have sent two missionaries to Madagascar. To these may be added the Greek islands, Mr. Lowndes having been stationed at Malta about two years. The whole number of stations occupied in different parts of the world is nearly forty, besides the South Sea islands; and there are employed about eighty missionaries. The whole expense, with which the income of the Society keeps pace, is now not far from \$100,000. Besides the stations abroad, the Society support a Missionary Seminary at Gosport, founded in 1801, at which are generally about twenty students preparing for missionary service, under the instruction of the Rev. Dr. Bogue. This institution is now in a flourishing state.

PART IX.

PROPAGATION OF CHRISTIANITY BY THE EDINBURGH MISSIONARY SOCIETY.

CHAPTER I.

SUSOO COUNTRY—*Sickness of the missionaries—Murder of Greig—Mission abandoned*—TARTARY—*Station at Karass—War—Conversion of a young Sultan—View of the mission.*

THE Edinburgh Missionary Society was instituted in 1796. Their first operations were commenced in connexion with the London and Glasgow Societies, and were designed for the Foulah Country in Africa; but partly because the Foulahs were engaged in war, and partly because the missionaries were not well united among themselves, Brunton and Greig, from this Society, proceeded to the Susoo Country.

They were kindly received by the natives in general—*assembled with them at their fires—made progress in the language, and conveyed some instruction.* The wasting influence of the climate, however, constantly endangered their lives. At the commencement of the rainy season both fell sick. Brunton one morning fainted in the woods; and was soon attacked by an intermittent fever. His companion, fatigued with the care of him, became a victim to a more violent disorder. For three weeks he was speechless. In this situation, both sick together, they had no attendants. Brunton, during the paroxysms of his fever, was generally able to crawl into the apartment of his colleague, but as the ague returned every night he could not sit up with him, and the negroes would not do it, for fear he might die. There was no alternative but for Brunton to rise at

midnight in the midst of a burning fever. Often he found his patient in a melancholy condition; sometimes fallen out of bed, and occasionally lying motionless in the water, which entered and deluged the apartment too wretched for the meanest animal to sleep in. One night he could discern no signs of life. He could call no one to his assistance; and being unable to raise the body and place it on the bed, was obliged to leave it lying on the floor. He began to think where the corpse should be buried. His own fever distracted his brain. In the morning, however, he found his companion still alive. "Few circumstances," says Mr. Brunton, "have left a stronger impression on my mind than these. A bird, which ushered in the day with its melodious notes, is fresh in my memory. Indeed it fixed itself in such a happy situation every morning, that I was sometimes almost led to think it was kind messenger sent from heaven to cheer me in my dreary residence."

Mr. Greig's illness finally took a favourable turn; and he was able to make considerable, and somewhat successful exertions among the natives, until he was robbed and murdered by some Foulahs, who, on a visit, lodged at his house. Mr. Brunton had before this accepted the chaplaincy of the colony, but his health soon became so much impaired, that he was obliged to leave the country. Of the missionaries, who went out with them, three were already dead, and the fourth had returned to Europe on account of ill health. After his return Mr. Brunton compiled and printed several works in the Susoo language. This compensated in part for the failure of the mission, and is a circumstance of some importance, considering that no book was ever before written, much less printed, in the languages of Western Africa.

The Society, far from being discouraged by the ill success of their first efforts, directed their attention to Tartary. Mr. Brunton, accompanied by Mr. Campbell, was sent in 1802, to explore the countries lying

between the Caspian and Black seas. Arriving at St. Petersburg, they met with numerous obstacles, and began to despair of being permitted to proceed, when they unexpectedly found a friend in M. Novassilzoff; a nobleman in the confidence of the Emperor, and a lord of the bed-chamber. Through his means, passports were granted them with full liberty to travel through the empire, and to settle in any part of Tartary they might think proper. They took up their residence at Karass; and, through the interposition of their friend Novassilzoff, obtained from the Russian court a grant of land with certain privileges relative to ransoming slaves from the Tartars. The Society sent out a reinforcement of missionaries. Brunton and Patterson applied themselves diligently to the language, and were soon able to circulate several short addresses on the subject of religion. These excited much conversation concerning the claims of Christ and Mahomet. Some effendis, or doctors, frankly confessed that they could not answer the arguments. The priest at Karass, named Abdy, was particularly thoughtful. He acknowledged his conviction of the truth of Christianity, but was afraid to renounce Mahometanism; lest, as he said, they should see his head upon a pole. One day, in talking with some who were connected with the missionaries, he advised them to read the Bible carefully, and to satisfy themselves as to its truth while they were young; "as for me," said he, "I am a poor miserable old man. I know not what to believe, I cannot say that I am either of the one religion or the other. I stand between the two, and am distracted with doubts and uncertainty." At another time, speaking of the cheerfulness with which they should obey the will of God, he said, "Jesus Christ hath shed his blood for you, and why should you grudge to do so much for him." He travelled through the country visiting the effendis, to obtain answers to the objections against his creed; but instead of having his difficulties removed, his statement of them tended to ex-

cite doubts in the minds of some of his learned Brethren. Still, however, through fear of the chiefs and love of the world, he continued to exercise the office of priest among his countrymen.

In the summer of 1804, the plague made its appearance in the neighbourhood of Karass. To add to the distress which this occasioned, a war broke out between the Russians and Karbadians. The missionaries were filled with anxiety. Every day brought them new and alarming reports. The whole family, men, women, and children, slept with their clothes on, ready to fly in case of danger; and more than once the dread of an immediate attack drove them to the woods. It was finally judged expedient to leave Karass for the present, and retire to a neighbouring fort.

During this calamity death made distressing inroads upon the missionaries. Three men and two very useful women were removed. But others were found to fill the ranks. In May 1805, four new missionaries were sent out. Two of them had learned the art of printing, and they took with them a printing press and a fount of types. Before their arrival at Karass, the other missionaries had returned. They lost no time in erecting the press, and employing this powerful engine for the propagation of Christianity in the country. The first work they printed was a small tract against Mahometanism, written by Mr. Brunton in the Turkish language. This little work created no small stir, particularly among the effendis, some of whom made no secret of their suspicions respecting the truth of their religion.

The missionaries began early to redeem some of the Tartar slaves, particularly those who were young, that they might train them up in the principles of Christianity. Several of these now professed to embrace the Gospel; and, as their practice corresponded with their profession, they were baptized in the name of Christ. Among others was Katagerry, the son of a neighboring chief. He was a lineal descendant from the Khans of the Crimea, and allied to some of the

principal families of the East. He early became attached to Mr. Brunton. This missionary was in turn much interested by his fine appearance, engaging manners, and superior talents. It was not long before the youth perceived the vast superiority of the Gospel of Christ to the religion of Mahomet. Having at length openly avowed his belief, he was baptized. From that period he remained steadfast, though derided and persecuted by his relations. Some of the chiefs threatened to kill him, unless he returned to the faith of his ancestors. Others attempted to gain him by bribes and promises. But none of these things moved him. He was even zealous in spreading the knowledge of Christ through the country. This interesting youth entered for a time into the Russian service, and afterwards went to England to prepare himself, by study, for usefulness among his countrymen.

In 1806, several immunities were granted, by the Russian court, to the settlement at Karass in addition to those already given. It continued to flourish so that in 1813, there were 165 persons, namely, 25 British, 6 of whom were missionaries, 18 natives, and 132 German colonists. Since the establishment of the mission, 27 natives had been ransomed, 10 of whom were baptized. On account of the unsettled state of the country, the Russian government generously maintain a guard to protect the settlement.

The Society have taken two other stations, Astrachan and Orenburg, and are contemplating a fourth at the Crimea. This field is highly promising, as the Scriptures and tracts distributed find their way not only through the vast Russian Empire, but eastward to Persia and China; to both of which Tartary is a door of entrance. Vast benefits may therefore be expected from this interesting mission. The receipts and expenditures of the Society are something short of 14,000 dollars, and they employ seven missionaries. "At all the stations," says the Report, "the light of day is breaking in on the darkened natives."

PART X.

PROPAGATION OF CHRISTIANITY BY THE CHURCH MISSIONARY SOCIETY.

CHAPTER I.

WESTERN AFRICA—*Establishment at Bashia—Schools—Shipwreck—Superstition and cruelty of the natives—Baptism of children at Canoffee—Fire—Mission in the colony—Operations in INDIA—Mission to NEW ZEALAND—View of the different stations.*

THE Church Missionary Society was instituted in 1800, by members of the Established church. Their first missionaries were sent out in 1804 to the Susoo country; but one of them, Mr. Renner, remained as chaplain at Sierra Leone; and the other, Mr. Hartwig, left the service of the Society. In 1806 three others were engaged, two of whom, Butscher and Prasse, with Mr. Renner, went to the Susoo country. From several chiefs they met a friendly reception, but the proposal of teaching them good things seemed to this abused race quite unaccountable. They had seen nothing in white men to induce such an expectation.

Soon after their arrival a trader named Curtis transferred to them a factory at a place called Bashia, on condition of their teaching his children. The house consisted of two stories, was about sixty feet long, and twenty in breadth, and built chiefly of country brick. The garden was extensive, containing abundance of lemon, plantain, pine, and other trees. The surrounding country was hilly, but the prospect pleasant, especially opposite the settlement, where hundreds of

palm trees presented a charming view. The missionaries began to receive negro children for christian instruction. About the same time, Butscher and Prasse built a house at another town called Fantimania, farther up the country. The latter soon died. In 1809 two new missionaries, Barneth and Wenzel arrived, and settled at Fantimania. Mr. Barneth was almost immediately attacked by a fever, from which he did not recover. He is spoken of as a man of a peculiarly simple and affectionate temper; of ardent piety, and active benevolence.

The missionaries did not preach to the natives, supposing the slave trade had exerted so baleful an influence, as to preclude almost the possibility of any success. They turned their attention to children. This is undoubtedly an important method of extending Christianity. It is preoccupying the ground. It is sapping the foundations of idolatry, and building the edifice of Christianity on its ruins. But it may be doubted whether these missionaries acted wisely in neglecting preaching, since this is certainly the appointed method of salvation.

Some of the children they ransomed from slavery; others they supported. That they might do this, Renner and Butscher generously offered to live on half their salary. In 1810 Mr. Butscher had thirty boys with him in a school house, which he had built with much trouble. Mr. Renner and his wife had with them twenty eight girls, all neatly dressed in frocks and gowns, which they had made under the superintendence of that useful woman.

With so large a family the missionaries were almost destitute of the means of subsistence. At one time they could not buy even a basket of rice. They had provisions for no more than a fortnight. In this extremity, Mr. Butscher applied to Fananda, a chief, about forty miles distant, who had been several years in England for his education. On learning their wants, he immediately offered to thresh two tons of rice for them.

When they told him they had no money to pay for it, he replied, "I do not look to your money; pay when you can. I look more to the purpose for which you came into this country, to teach children; and I should feel myself very happy indeed to see you teaching children in my territory."

For a time the mission was much exposed by the machinations of the slave traders. It was commenced at a critical period. The slave trade had just received a fatal blow, which, had it not been for the gracious care of Providence, would have been returned upon the missionaries. The traders spared neither pains nor time to enrage the Susoos against them. But they failed. The missionaries, except some fear from the Foulahs, who occasionally broke into the houses of the whites to murder and rob, found their property and lives as safe, and even safer, than in their native land; theft and murder being more rare than in Europe.

In 1813, Mr. Butscher, who had been on a visit to England, returning with his wife and seven other persons attached to the mission, was shipwrecked near the river Gambia, with almost the entire loss of valuable stores, to the amount of about 13,000 dollars, designed to form a new settlement. No lives however were lost, and the Society soon sent out another quantity of 8,000 dollars for the intended settlement. It was commenced on the Rio Dembia, and called Gambier. Another settlement had been previously commenced, by Mr. Nylander, on the Bullom shore; so that the Society had now four stations on the coast, Bashia and Canoffee, on the Rio Pongas, Yóngroo, on the Bullom shore, and Gambier, on the Rio Dembia. These settlements, however, had to struggle with a great variety of difficulties. The degradation of the natives was extreme. The slave trade, which led parents to sell their children, children their parents, and relatives each other; which induced the petty chiefs to engage in constant wars, to obtain subjects for their cupidity, and which introduced into the country a flood

of ardent spirits, carrying with it moral desolation, though now discontinued, had added to the native stupidity and grossness of the negro mind, features of depravity more deformed, than are often to be found in our apostate race. The superstitions of the natives, too, were found to be of the grossest kind. Every village had a Devils' house, or place erected for the Evil Spirit to take care of the town. It is generally a little straw hut, with a jug, in which they occasionally put a little palm wine, and a broken plate. When such is the temple, what must be the worshippers! Of the cruelty to which this often leads, the following is an instance.

An aged carpenter, at work for one of the missionaries, was called home to rebuild his house destroyed by fire. While there, three negroes, wishing to cross a river, begged his canoe. He readily permitted them to take it, and his wife kindly gave them a kohlah, a bitter but wholesome fruit. When they had eaten some of it, the remainder, at the part where they had eaten, turned black, as is natural to this fruit. They immediately suspected some bad design, and accused the woman of an intention to poison them; but without much talking about it they went into the boat. As this was overladen, when they came into the middle of the river it upset, and two of them were drowned. The third reached the shore, but was speechless. He pointed to the carpenter, as if he had made a canoe on purpose to upset and drown the passengers. The people around immediately took up this speechless representation, and accused the carpenter and his wife of witchcraft. In the night they were caught, and compelled to drink red water. The poor old man, being sixty years of age, died on the spot. When dying, the people knocked him on the head with the pot, which had held the red water, and thrust him violently into the ground casting stones upon his body. His wife was then likewise compelled to drink red water. As she struggled some time with death, the people became en-

raged, and with sticks and stones beat her head and body almost to pieces. They then cast her naked into a hole, and knocked the remainder of the body with stones and their feet, mingling the flesh and bones with the ground.*

The Foulahs and the Susoos were often engaged in wars. This rendered a residence among them precarious; and, added to the unhealthiness of the climate, which has been fatal beyond example to the lives of missionaries, made the field more dangerous than almost any other. Other difficulties, such as the want of a written language, opposed themselves to raising the miserable natives from that gulph into which European cruelty had plunged them; but conscious of the injuries they had suffered from Christian nations, and animated by the promises of the Gospel that Ethiopia shall stretch forth her hands to God, the Society and the missionaries went forward.

There were soon, at the different settlements, more than 200 children maintained and educated. "The change that appears to be made," says the assistant secretary of the Society, "on three or four of the Gambier girls, is worth all the labour and expense that has been bestowed on Africa." At Canoffee, one of the settlements, about fifty children were baptized Aug. 7, 1815. Two days before, a commodious church was dedicated; but it was not large enough to contain all who assembled. The children were neatly dressed for the solemnity. "It was indeed," says the missionary, Mr. Wenzel, "a sight pleasing to the eye, but far more pleasing to the believing soul, to see in this dark corner of the earth a church of Christ and children therein dedicated to him. I am sure very many members friends, benefactors, and aged fathers of our honourable Society would have wished to be present to see the morning star appear and the day dawn."†

But the settlements had scarcely begun to flourish, when the revival of the slave trade put them all in jeop-

* *Miss. Reg.* Vol. III. p. 140. † *Ibid.* p. 142.

ardy. The people were just returned home from the solemnities noticed, when the unexpected and distressing news came, "A slave vessel is arrived, with thirty hogsheads of tobacco, many tons of powder, and 20 puncheons of rum." Every one who had a slave immediately ran with him to the vessel; and, in return for two hundred, snatched away in a few days, the country was filled with tobacco, powder, and rum. Idleness and confusion were the consequence. This was not all.—As the British government at Sierra Leone felt it their duty to carry into effect the measures taken to abolish the abominable traffic, an armed ship was sent to capture the slave vessels, which came into the Rio Pongas. This produced a general ferment among those engaged in the traffic. Vengeance and destruction were threatened to the missionaries, who were considered as the cause of the proceeding. A message requiring their death was sent to the chief under whose immediate protection they lived. He however would not suffer them to be injured, but said they must leave the country. They applied to another chief, superior in authority. He promised them protection; but as the troubles continued, and some armed boats were sent out from the colony to destroy the slave factories (of which they burnt twelve, and retook about three hundred slaves,) the fury of the people could not be restrained. One of the houses in Bashia was set on fire and consumed. An attempt was made to burn Canoffee. Some grass in the field was first kindled. The fire spread rapidly, but was soon extinguished. This was during the day. Apprehending a further attempt at night, the missionary sat up to watch. About two o'clock he went out to examine whether any spark of the fire remained. All was safe. The flame was entirely extinguished; the children in the school house asleep; the room dark. Only a lamp was burning in the apartment of Mr. Meisner, the instructor. The missionary returned. He had not lain down more than ten minutes, before the alarm of fire was given. The

roof of the school house, which was thatched with grass, was in flames. The children were awaked by a little burning grass falling on the face of one of the boys, who gave the alarm, and they all escaped. Mr. and Mrs. Meisner could save nothing but a single trunk, and a bed. Mrs. Meisner did not even take her clothes, but wrapped herself in a blanket. Every thing belonging to the school was lost.* The church at Bashia was afterwards burnt, and the settlement so far reduced that it was thought best to remove the children to Canoffee, and relinquish the settlement.

During these trials from outward enemies, the missionaries were afflicted with sickness and death. Of the lay brethren, who accompanied Mr. Butscher, only one survived eighteen months. Mr. Renner, giving an account of this affliction, says, "With much concern I must finish this letter, with the melancholy story that, now in a short period of time I had to see our lay brethren, Quast, Meyer and Meisner put into one grave. A watery grave was not their doom, like that of poor Mrs. Quast, who I understood died on her passage home to England, but were here committed, ashes to ashes, dust to dust. I have been bold in former times, when a brother died, in making my remarks, but in this instance I have not the boldness. Spare us, good Lord."

While the settlements on the Rio Pongas, were thus afflicted, Gambier and Yongroo were more favoured. Their schools prospered, and some fruit appeared. But the most successful attempts by schools were in the colony, especially at the Christian Institution on Leicester mountain, established to receive and maintain children recaptured from the slave ships. These are generally named, by those who support them in England. "It is difficult to express the interesting sensations," says one, "brought home on the mind, on hearing the names of the children called after their benefactors, and seeing so many cheerful young black faces in a christian school bearing these names.

* Miss. Reg. Vol. II. p. 497.

When I recollected the scene, which I had beheld of the hold of a slave ship, in which most of them had been immersed, or the wretched state of nakedness, ignorance, and sloth, in which I had seen them lying about their native villages; and contrasted this with the schools on Leicester mountain, and the names of Wilberforce, Buchanan and Martyn, the hope, could not but arise that some of these children would become such benefactors to their country as those honoured names have been to ours; and I could not but think, that their kind benefactors would ultimately have abundant reason to rejoice in this appropriation of their substance."

Missionaries were likewise established and schools opened at some of the negro towns; and the prospects of the Society soon became more flattering within the colony than at the outer stations. Mr. Wenzell, who removed from Canoffee on account of the increasing difficulties, is now established at Kissey; Mr. Johnson at Regents; Mr. During at Gloucester; and Mr. Cates at Wilberforce Town; in which, together with the Christian Institution and Free Town, there were 1364 children in 1817 under instruction.

Leaving Africa, we should take a distinct view of the Society's operations in India, their stations at Calcutta, Chunar, Meerut, and Madras; their generous patronage of the schools at Tranquebar, and the valuable labours of their reader Abdool Messee at Agra, but our limits do not permit; and it is less necessary because the work is of a like nature with that of other Christians in the same field, and is not particularly marked with incident. We pass to NEW ZEALAND.

The Rev. Mr. Marsden, Chaplain at New South Wales, who is ready to every good work, had frequent opportunities of seeing the New Zealanders at that place, and became deeply interested in extending to them the blessings of civilization and Christianity. The Society entered into his views, and an attempt was about to be commenced when a melancholy event caused some delay.

The ship *Boyd*, on a passage from Port Jackson to New Zealand, had on board a New Zealand chief whom the captain robbed of his effects, flogged unmercifully, and suffered to be abused even by the common sailors. On the arrival of the *Boyd*, the father of the chief, taking an opportunity when he was on shore, knocked the captain on the head with an axe, murdered his men, and took possession of the ship. In connexion with this was the cutting off the *Parramatta* schooner, and the murder of her crew. She put into the Bay of Islands in distress. After being kindly provided with refreshments by the natives, instead of paying for them, the crew threw the people overboard, fired at them, and hoisting sail stood out to sea. A strong wind driving them back, they run aground, and received the reward of their brutality.*

Though in both these instances, and perhaps in others, the Europeans were the aggressors, yet the native character suffered; and it was judged unsafe for any one to put himself in their power.. At length, in 1814, Mr. Marsden having purchased a ship to serve the mission, Messrs. Hall and Kendall, designed for a settlement, were conveyed by it on a voyage of discovery. They returned pleased with the country. They had been treated kindly and some of the chiefs had even accompanied them back to New South Wales. Among these was *Duaterra*, a superior man, who had before resided at *Parramatta*. He was delighted with the prospect of learning the arts of civilized life, and of making a Sunday, as he termed it, in New Zealand. He was very anxious to improve his people in agriculture. Having had some wheat given him, two or three years before, he divided it among the chiefs of his acquaintance explaining its value. They sowed it; but when it sprung up, examining the stalk and finding it had no root like the potatoe, they concluded they had been imposed upon, and setting fire to their crops burnt the whole. *Duaterra* alone let his stand

* *Miss. Reg.* Vol. II. p. 459.

till harvest. Then the chiefs would not believe it would make bread. When the missionaries arrived, Duaterra obtained a coffee mill from the ship and ground some of the wheat. The chiefs seeing the flour shouted for joy. While Duaterra was at Port Jackson, Mr. Marsden took him to see a stocking weaver. He was much astonished with the loom, but said, "We want hoes and not stockings."

Before the close of the year, Messrs. Hall and Kendall, joined by Mr. King, returned to establish themselves in New Zealand. They were accompanied by Mr. Marsden who fixed them at Ranghee Hoo, Mr. Kendall as a school master, the other two as lay settlers. They have since remained there in quietness, it is believed, though Mr. Hall, in attempting to form a station at Wytanghee, some distance from the former, was plundered, and obliged to abandon the undertaking.

Mr. Marsden, after arranging the concerns of the settlement, explored the coast for the distance of more than three hundred miles, having friendly intercourse with the natives in different parts of the country. He describes them as a noble race, savage and ferocious indeed, for they are all cannibals, but possessing minds of no common vigour. Like our Western Indian, they are impatient of offences, delight in war, and never forget either a benefit or an injury. They believe in the existence of a Supreme Being, whom they call the "Immortal Shadow," and address in times of calamity. But one of their superstitions is mentioned, which bears very strong marks of cruelty. Their sick in every stage are exposed in the open air. Mr. Marsden one morning found a woman lying on the bare ground with a child about three days old. She was apparently near death. The night had been very cold and stormy. He found she was famishing for sustenance, and offered her some food; but her husband took it from her mouth, saying she must not eat it, God would be angry.

An instance likewise occurred in the case of Duatera. This interesting chief was taken sick, and Mr. Marsden going to see him, was forbidden entrance by the attendants. He was obliged to threaten that he would bring the guns of his ship to bear upon the town and blow it up, before he could overcome their obstinacy. On going into the inclosure, he found the chief lying on his back, facing the sun, which was intensely hot, in a high fever, his tongue very foul, violent pains in his bowels, and from every appearance not likely to survive long. Yet, in this situation, he could hardly prevail on the friends surrounding the dying man, to permit his having any refreshment but potatoes and water. He died soon after, to the great loss of the mission.

Mr. Marsden was treated every where with kindness, notwithstanding the many injuries the natives have sustained from European vessels touching there. Many affecting instances are given of sailors not only plundering the inhabitants, but shooting such of them as are found alone; and in revenge, for cutting off the ship Boyd, a number of whalers united to destroy a whole district of innocent inhabitants including the chief, who was not concerned in the transaction, but covered his face and wept when the men were murdered. This punishing the innocent with the guilty, is certainly, no very proper method of humanizing the savages.

Mr. Marsden returned in safety, cheered with the prospect before the missionaries. With an account of the confidence he reposed in the people, we shall close our notice of this new mission. It relates to the manner of his spending a night in the Whangorooan camp, surrounded by savages.

“As the evening advanced, the people began to retire to rest, in different groups. About 11 o'clock, Mr. Nicholas and I wrapped ourselves up in our great coats, and prepared for rest also. George* directed

* A New Zealand Chief.

me to lie by his side. His wife and child lay on the right hand, and Mr. Nicholas close by. The night was clear, the stars shone bright, and the sea in our front was smooth: around us were numerous spears stuck upright in the ground; and groups of Natives lying in all directions, like a flock of sheep, upon the grass, as there were neither tents nor huts to cover them. I viewed our present situation with sensations and feelings that I cannot express; surrounded by cannibals, who had massacred and devoured our countrymen. I wondered much at the mysteries of Providence, and how these things could be! Never did I behold the blessed advantages of civilization in a more grateful light than now. I did not sleep much during the night. My mind was too seriously occupied by the present scene, and the new and strange ideas which it naturally excited.”*

The following table exhibits the operations of the Society at one view.

WESTERN AFRICA.

Com- menced.	Stations.	Miss.	Native assistants	Teachers	Congrega- tions	Children in Schools
	Free Town					575
	Leicester Mountain		1	3		286
	Regents Town	1			1400	272
1816	Gloucester Town	1		1	263	81
1816	Kissey Town	1		1	404	300
	Canoffee	2	2			
1812	Yongroo Pomoh	1	1			
	Gambier.	1	1	1		30
1815	Goree			2		109
	Wilberforce Town	1				

* Miss. Reg. Vol. IV. p. 468.

INDIA.

Commenced		Miss.	Native assistants	Teachers	Congregations	Schools	Children in Schools
1816	Calcutta	1		1			
1815	Meerut			2		1	
1815	Chunar			1		3	
	Burdwan					2	500
	Agra		1			2	
1816	Kidderpoor					2	
1815	Madras	4	2				154
1816	Tranquebar	1	1	1		22	960
1817	Travancore	1					
1816	Titalya	1					
1817	Vadadelli		1	1			
1817	Cotym	1					
1816	Allepie	1		2			
1817	Tellicherry		1				
1817	Palamcotta		1	2			100

Antigua 1 Miss. 700 Children in school.

1815 Malta 1 Miss.

1816 New Zealand 3 Teachers.

This table is taken mostly from the Report of 1817. By that Report the number of stations, reckoning schools, is forty five, and in these are upwards of eighty Christian teachers of various descriptions, missionaries, readers, school masters, and settlers. The number of children under instruction is about 3000, of whom 400 are wholly supported by the Society. To facilitate communication with the different stations, a fund is instituted for a ship to be called the William Wilberforce. The income of the Society was in 1817, near 90,000 dollars, and has since increased, it is be-

lieved, to more than 100,000 annually. A very considerable part of this has been expended on Western Africa with far less return than could be wished, but not without some benefit. If every stroke in that wretched land does not tell, there is still a visible effect; in New Zealand prospects are encouraging; fruit is already seen in India, and the late mission to Malta, to be extended to Palestine and Persia, promises good to the land of the Prophets and Apostles, the birth place of our Divine Lord.

PART XI.

PROPAGATION OF CHRISTIANITY BY THE AMERICAN BOARD.

CHAPTER I.

EASTERN MISSION.

Origin of the Board—Missionaries sent to India—Embarrassed by government—Death of Mrs. Newell—Judson and Rice become baptists—Mission fixed at Bombay—Left by Mr. Nott—Missionaries sent to Ceylon—Established—Death of Mr. Warren—Aspect of the Mission.

DID you stand by the side of some noble establishment, say a seminary of learning, admiring the well designed architecture of its edifices, lifting their marble walls and lofty columns to the eye—the convenient rooms—the spacious halls—the extensive library; and viewing the pleasantness of the situation—the groves—the green—the commanding prospect of distant hills, and a varied landscape stretched along the winding river, would not your admiration be increased, on knowing that a few years ago this was all a barren wilderness; and would you not trace *with pleasure*, the growth of this establishment from the felling of the first tree and laying the corner stone, to its present state of grand maturity. There is some analogy between such an establishment and the subject of the present sketch. The American Board of Commissioners for Foreign Missions, though yet in infancy, has assumed an appearance which makes it interesting to trace its origin.

The impulse given to the christian world by the missionary operations in England, and especially the forma-

tion of the London Missionary Society, was felt in America. The flame of benevolence, there kindled, burnt so bright and so high as to be seen on the western shores of the Atlantic. Here indeed, it caught—it spread. The religious publications then disseminated, especially Horne's Letters on Missions, did much to excite a missionary spirit in the American churches. But surrounded by destitute new settlements, their first attention was properly directed to domestic missions. Missionary Societies, before unheard of, began to be formed, and small contributions made for their support.*

But the spirit imbibed was diffusive, it could not long be confined to one country. Some began to extend their vision and see that there were others in distress as well as their next door neighbours; and, though pastors of churches could not leave their flocks, instead of the fathers were the children.

Among others, two or three devoted young men at Williams College began to think seriously of Foreign Missions. One of these was the lamented Samuel J. Mills,† whose early death has robbed the Church of one of its brightest ornaments. He was little known. His influence was silent, like the dew on the green herb, or like the southern breeze, which is only visible by its effects in unlocking the bars of frost. It is well understood by many, that his hand, though unseen, first touched the springs which set in motion most of the great moral machines now in successful operation in our country. But I forbear, his record is on high—

* The sum of ten dollars for a congregational collection, in respectable societies, was then considered large.

The only missionary body that existed before this period was the Society for Propagating the Gospel among the Indians and others in North America, instituted at Boston, in 1787. Since 1789, however, the General Assembly of the Presbyterian Church, have made annual collections for missions. The New York Missionary Society was instituted in 1796—The Connecticut in 1798—The Massachusetts in 1799—The New Jersey in 1801.

† Another was James Richards afterwards missionary to Ceylon. Luther Rice was likewise of this number.

his monument too will be erected here by far abler hands than mine.

With Mills, and his brethren, the subject was not a dream of the night. They read—they meditated—they prayed—they consulted. At a particular time after a season of devotion they laid their plan, and unitedly resolved, by divine grace, to attempt on effecting in their own persons a mission to the heathen. Some journeys were made to feel the public pulse, and to excite action, especially among candidates for the ministry. Other kindred souls were found,* and, though their system had yet attained no proper solidity, they considered it like the potter's clay on the wheel, changing indeed its figure every moment, but moulding under the plastic hand of Providence to some important use.

After commencing their preparatory studies at Andover, their plans began to assume shape and consistency? They had resolved on a mission, but where could they look for support? The subject was unknown in this country; no society was in existence; and if one were formed there could be but little prospect of its obtaining funds. They naturally looked abroad for patronage. After consulting the fathers in the Church, and other gentlemen of information, they directed a letter to the Rev. Dr. Bogue, principal of the Missionary Seminary at Gosport, explaining their views, and inquiring if they could be received under the London Society. Their letter was answered by the Rev. Dr. Burder, secretary of the Society, in very kind terms, expressing the high satisfaction of the Society to receive them if their testimonials should be found satisfactory.

The brethren, however, were unwilling to put themselves under the direction of a foreign Society if any method could be devised of support from home.† They

* Hall, Judson, Newell and Nott.

† The following paragraph from a manuscript letter of Mr. Mills in 1809, will show the state of feeling on the subject. Speaking of

therefore presented to the General Association of Massachusetts, at its session in 1810, the following paper.

"The undersigned, members of the Divinity College, respectfully request the attention of their Rev. Fathers, convened in the General Association at Bradford, to the following statement and inquiries.

"They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties, attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

"They now offer the following inquiries, on which they solicit the opinion and advice of this association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern, or the western world; whether they may expect patronage and support from a missionary society in this country, or must

Mr. Judson he says, "I understand he thinks of offering himself as a missionary, to the London Society for the East Indies. What! is England to support her own missionaries and ours likewise? O for shame! If he is prepared, I would fain press him forward with the arm of a Hercules, if I had the strength, but I do not like this dependence upon another nation, especially when they have already done so much, and we nothing." Another extract from the same writer to Mr. Hall, will show the spirit of the brethren at this time. "You say you are affected with an unusual irritation of the lungs. I know not how alarming you deem this indisposition, but be persuaded to stop preaching for the present, if you are like to endanger your health. In this Western World men possessed of a missionary spirit are precious, because rarely found. Yes, I say it in the face, and to the disgrace, of the American churches. God knows it—the fact does not admit of concealment. Again I say, omit preaching for the present if you cannot continue without endangering your health."

commit themselves to the direction of a European society ; and what preparatory measures they ought to take previous to actual engagement ?

“The undersigned, feeling their youth and inexperience, look up to their fathers in the Church, and respectfully solicit their advice, direction, and prayers.”

The above paper was signed by Messrs. Judson, Mills, Newell and Nott.

The brethren made some further statements to the Association. The result was, a resolution by that venerable body, to institute a Board of Commissioners for Foreign Missions, to consist of nine Members, appointed by them in the first instance, and afterwards, annually, five by the Massachusetts, and four by the Connecticut Association.

The first meeting of the Board was at Farmington, Conn., Sept. 10, 1810 ; when a Constitution was framed, the proper officers appointed, the desires of the candidates for a mission approved, and an address to the christian public prepared and published. Still there were no funds. As it could not be foreseen how soon the churches would feel the magnitude of the object, and rouse themselves to support the contemplated undertaking, it was thought, the mission must lean, at least, for a season, on the London Society ; and that no time might be lost, the candidates being almost impatient of delay, the Prudential Committee, who form the executive branch of the Board, despatched Mr. Judson to England for the purpose of conferring with that Society. The general object proposed, was some concert of operations, particularly, to inquire whether the missionaries could be supported for a time, from the funds of the Society, without putting themselves finally under its direction, or whether they might be supported in part by the Society, and in part by the Board. Connected with this, was the important object of collecting information on missionary subjects.

Mr. Judson sailed from Boston about the first of January ; but, the ship being taken by a French pri-

vateer, he suffered such detention in Spain and France, that he did not reach London until just before the missionary meetings in May. He was cordially received by the directors of the society, but it seems, that either from necessity or choice, he confined his negociation principally to obtaining patronage for himself and brethren, rather than for the infant Board.

The Society agreed to take the missionaries under their patronage, and prepared a letter of instructions for them to proceed to Vizagapatam in India. At the same time the Secretary, Dr. Burder, in a friendly communication to the Board, expressed a desire that the American churches might contribute to support the mission.

The Board, on the return of Mr. Judson, expressed some dissatisfaction with his proceedings, but were convinced that the effort for a cooperation had been made sufficiently to prove that it was unattainable. Indeed, they began to feel a little more confidence in themselves, or rather in the good providence of God exciting the charities of the christian public, and resolved on at least attempting to walk alone. A very generous legacy of thirty thousand dollars from Mrs. Norris of Salem, as a permanent fund, and smaller donations to the amount of fourteen hundred dollars, within a few months after the object was presented, induced in them a hope, that American funds would not be wanting to support American missionaries. They therefore advised the candidates, Messrs. Hall, Judson, Nott, and Newell, not to place themselves under the direction of the London Society; and then proceeded to appoint them missionaries of the Board, to labour in Asia where Providence should open the most favourable door.

The restrictions upon our commerce at that time rendered it unlikely that any opportunity would soon offer for them to proceed to the field of labour; but in the latter part of January following, Messrs. Hall and Newell, prosecuting the study of physic at Philadelphia, returned in great haste, with the information that a ship

was about to sail from that port for Calcutta, which could convey the missionaries. What was now to be done? The committee had only twelve hundred dollars at their disposal. The ship was to sail in a fortnight. They concluded to embrace the opportunity, make a vigorous effort to obtain funds, and if they failed, to let the missionaries go under the London Commission.

The day of ordination was fixed. Before its arrival Mr. Luther Rice, had offered himself for the service of the mission, and been accepted. On the sixth of February 1812, the missionaries were ordained at the Tabernacle in Salem. It was a season of most impressive solemnity. To see five young men, of very handsome talents and acquirements, leaving all that is included in the word *home*—the scenes of childhood, the companions of youth, friends, relations, dear parents, their native land, in which they might rationally have expected a pleasant situation, to go among strangers—among savages, to distant and inhospitable climes, would of course excite some emotion of sympathy, mingled perhaps with admiration. The subject, too, at that time was felt with greater interest on account of the charm, which novelty flung around it.

The evening of the ordination Messrs. Hall, Nott, and Rice departed, with all possible haste, for Philadelphia. As it was found another vessel would sail about the same time from Salem, Judson and Newell, with their wives, remained to take passage in that. Both ships were detained some days, a circumstance highly auspicious, as, with all the exertions that had been made, the Committee were not able, at the time appointed, to advance the missionaries more than half a year's salary; but the delay enabled them more than to double this amount. The hearts of people were wonderfully opened, and money flowed in from all quarters. Within about three weeks from the time the arrangements were first made, more than \$6,000 were collected for the mission.

The Caravan left Salem Feb. 19th, and the Harmony, Philadelphia, about the same time; the former arrived some weeks first at Calcutta. On their arrival, Messrs. Judson and Newell were ordered by government to return in the Caravan, and it was signified that the ship would not receive a clearance without them. This threw the missionaries into great perplexity and distress. In the Baptist brethren at Serampore, who from the first entertained them very hospitably in their own family, they found counsellors and friends. A petition, for leave to remain till the arrival of the Harmony, was presented the government, but as it was not granted, another was preferred, for liberty to retire to the Isle of France. This was finally allowed. An opportunity presenting, by which one of the missionaries might go to the place of destination, Mr. Newell embraced it. In connexion with this step, was a most trying event in Divine Providence. The ship was driven about by contrary winds near a month in the Bay of Bengal; and afterwards, by a leak, was forced to put into Coringo on the Coromandel coast. This detention exposed Mrs. Newell to being sick at sea. She became the joyful mother of a fine healthy daughter; but in consequence of a severe storm the child took cold and died the fifth day. The mother likewise took cold, and began to show symptoms of a consumption. Her case, however, was not specially alarming until about ten days subsequent to arriving at the Isle of France. From that time this lovely missionary declined rapidly, and Nov. 30th expired, exclaiming, "The pains, the groans, the dying strife;"—and, "How long, O Lord, how long!" The particulars of this sadly interesting event are already before the public, and it need only be said, that this gloomy dispensation is already cleared up, and this cloud, so dark, has already turned a brighter side. The memoirs of Mrs. Newell, by a widely extended influence, have done more good than she would probably have effected in a long life of usefulness; "*and being dead she yet speaketh.*"

Mr. Newell, after remaining a short time at the Isle of France, proceeded to Ceylon. On that island he continued nearly a year waiting for some door of entrance to the heathen. For a time he supposed his brethren who went to Bombay had been sent to England, and that he was left alone to pursue their original object; but though a solitary wanderer, borne down by affliction, he did not neglect his work. He preached generally two or three times a week, in English, at Columbo, looked about for a field in which to commence his missionary operations, pursued the study of different languages, and at length joined the mission at Bombay.

The Harmony arrived about a week after the departure of Mr. Newell. The brethren on board passed through the same forms as those who had gone before; and received permission to depart for the Isle of France. Their departure, however, was delayed by the sickness of Mr. Nott, who was brought to the borders of the grave. During the delay some circumstances occurred which gave a new aspect to their affairs.

On the 27th of August, Mr. Judson addressed a note to the Baptist brethren, informing them that he and Mrs. Judson had changed their opinions on the subject of baptism, and requesting to be immersed. This was accordingly done. Mr. Rice soon after followed his example; and both withdrew themselves from the service of the Board. These events were very trying. Whatever may be said of them, it is certainly a matter of deep regret that these brethren had not fully examined the subject on which they now stumbled, before they assumed a character so highly responsible; and especially before they were placed under circumstances where the mind could no longer act without bias. But the Lord had wise designs in thus separating the missionaries, as the event appears to show. The Baptist brethren in this country have thus been excited to noble exertions in behalf of the heathen.

The brethren Hall, and Nott, were now left alone.

Before leaving Calcutta, they were induced to abandon the idea of going to the Isle of France, from the hope of being able to obtain a footing at Bombay. For the latter port they finally embarked in November, but after they had paid their passage and shipped part of their effects, they received notice that they were to be sent to England in the fleet then under despatch; and their names were published in the Newspapers as passengers. The reason assigned for this was their not having gone to the Isle of France. The brethren, however, having a regular passport and being entered as passengers for Bombay, at the police office, concluded still to sail for that port if not prevented. They arrived in Bombay the 11th of February. Here new trials awaited them. They found intelligence had been forwarded from Calcutta very much to their disadvantage, accompanied by an order from the government for them to be sent to England. They presented a memorial to Sir Evan Nepean, the Governor, giving a history of their proceedings at Calcutta, and endeavouring to correct the impression made on the government that they had stolen away from the police. This memorial was very kindly received by the Governor, who not only permitted them to remain for the present, but wrote a letter with his own hand to Lord Minto, the governor general, in their behalf. But news of the war between England and America, just then received, plunged them into fresh difficulties. To avert the suspicion of their being at all connected with the war, they prepared a memorial stating the peaceable and inoffensive nature of their mission. Before it was presented they were informed that arrangements were made for them to sail for England the following sabbath. They were entirely unprepared. Mr. Money, a gentleman who in many instances befriended them, presented their memorial to the governor, and stated the exceeding inconvenience of their being sent off at such short warning. The governor consented they might remain six weeks. In this interval they pre-

sent to his excellency an official letter from the corresponding secretary of the Board, just then received. to convince him of their being what they professed. They likewise on hearing favourable accounts from Ceylon, presented a petition for liberty to remove to that Island instead of being sent to England. The Governor was highly disposed to favour them, but his orders from the supreme government were positive. Nothing remained but for them to prepare for their departure.

As the vessel was on the eve of sailing, they had information of a passage to Cochin, if they could be ready in five hours. There was no time for deliberation. They must go or be sent to England. They concluded to embrace the opportunity, and embarked in great haste, leaving Mrs. Nott behind. Scarcely were they arrived at Cochin when an order came for them to be sent back to Bombay. The governor was displeased with their private departure.

They were kept on board the ship for several days but in consequence of a very able memorial, in which they vindicated their conduct on the broad ground that their commission was paramount to any civil authority; and that like the Apostles, who fled from one city to another, they should obey God rather than man, the governor was so far satisfied as to permit their going free from all duress. Still they were to be sent to England.*

* As some strictures on the conduct of the missionaries, in this instance, have appeared in the Christian Observer, it may be proper to mention, that when the subject was brought before the court of Directors of the East India Company the Hon. Charles Grant Esq. M. P. induced only by his love of justice, went into an elaborate defence of their proceedings; and, in a lengthened and powerful argument, justified them at every step, on the ground that the government assumed an arbitrary and illegal right of jurisdiction. They could lawfully do no more than order the missionaries from the country; to send them to England, was to treat them either as British subjects or as prisoners of war; and to prohibit their going to any neutral territory was a stretch of power which they were not bound

At this important crisis they received a communication from the Rev. Mr. Thomason of Calcutta, one of the committee of agency for the affairs of the Board in India, who had interested himself warmly in their behalf, indicating a favourable change of sentiments, towards them, in the supreme government. This communication they laid before the governor, with high hopes; but no orders having been received by him on the subject, he informed them they must prepare to depart in the Charles Mills then under orders to sail in nine days.

The door of hope was now nearly closed. They prepared to go; the time came; their goods were packed and labelled; the porters were at the door; the boats engaged; the friend who had the charge of the baggage called on the captain for orders; the captain went to the pay office for the passage money, it was refused! A report was brought back that they were not to go.

This resulted from a dying effort of the missionaries, a last and solemn appeal to the feelings and conscience of the governor, in his private capacity, as a man and as a christian. It was written with all the feeling of the occasion, and was powerful, though somewhat caustic, and perhaps would have lost nothing even in strength by some abatement of its tone; addressed, as it was, to a christian governor, who had always been disposed to favour them, and was now acting under a self denying sense of duty. It produced the desired effect. The missionaries received an official note acquainting them that they would be permitted to remain till further orders from the supreme government. This filled them with joy; and they sat down to their work with the lively hope that they had at length found a resting

to obey, and to withdraw from which was no crime. The defence was satisfactory to the Court, and no censure was passed on the missionaries. For this benevolent exertion of his distinguished abilities, Mr. Grant deserves the grateful acknowledgments of every friend to the mission.

place. This hope was not disappointed. They received no further embarrassment from government and were permitted to proceed in their work undisturbed, until Nov. 1815, when the governor, made them a private communication, stating that the whole proceeding had been laid before the court of Directors, who had given him liberty to let them stay if he chose, adding, "I can now assure you, that you have my entire permission to remain here so long as you conduct yourselves in a manner agreeably to your office. I shall feel no difficulty in allowing you to go to any part of this presidency, and I heartily wish you success in your work."

Before this time the brethren had the happiness of being joined by Mr. Newell. When it became probable they would be permitted to remain at Bombay, they acquainted him and he immediately left Ceylon. On the 7th of March 1814, he thus writes, "Early this morning the harbour and town of Bombay appeared in full view; and at 11 o'clock, I landed, and went in search of my friends, whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that Unseen Hand, that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together, in the very place, which, in our conversations on the other side of the water, we had often contemplated as the probable seat of our then future mission." On the 23d, speaking of administering the ordinance of the Lord's supper, he adds;—"There was a variety of circumstances attending this transaction, which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause; and particularly since we came to this land. Two of our brethren who came with us to this country, had

been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work, and received an early release from the pain and toils of the missionary pilgrimage."

About six months after this, Mr. Nott left the mission to return home. This event has excited much remark. Some have been very severe on the missionary. It is easy for us by the fire-side to say, that a man who engages in this work must cheerfully suffer the loss of all things; and while we expect to live and die, surrounded by kind friends, and supported by all the attentions and sympathies of civilized life, to say, that he, who goes among the heathen, ought, whatever happens, to lay his bones there. The celebrated Buchanan, who had been on missionary ground, did not argue thus. "We," says this philanthropist, "are not to understand that the missionary goes necessarily into banishment. We do not read that St. Paul went forth to his work as an exile. On the contrary, we know that he returned home, at least for a time, and kept up a personal correspondence with Jerusalem."

Too much has been expected from the missionary. We have looked at him as too elevated to be affected by the clouds and storms which darken the horizon of other men; and too firm to be moved, though all the waves and billows of adversity roll over him. But he too is a man. Many are the dark days of grief which swell his bosom, and if feeble nature faints, though we may not admire, surely we may pity him. We may regret that he has mistaken his calling, but we *may* extend, we *ought* to extend, to him our kindest sympathy. In the case of Mr. Nott it is hardly possible to make too great allowance for the effect a climate, enervating beyond all conception, and a disorder; which, beyond most others, drinks up the spirits, and induces a feeling bordering on despair. In this situation, sinking in a foreign land, with no prospect of a brighter day of usefulness, no wonder that his eyes were turned towards

home ; and when the thoughts of resting a little moment on his native shores, had taken possession of his mind, that he was no longer unable to see the matter in all its bearings. Other motives might have operated ; but whatever they were, the writer, from some acquaintance with Mr. Nott, is happy to think, that, however we may have erred in judgment, he has intended to maintain the testimony of a good conscience. It can be no more than justice to remember, how this same missionary acquitted himself but a short time before, amidst the perplexing and trying difficulties which the government interposed, and how nobly he persevered in the work of the mission, until he supposed he could be no longer useful. At any rate, *"let not him that girdeth on his harness boast himself, as he that putteth it off."*

On the other hand, the Board have been blamed for withdrawing their patronage from the missionary. A sober view of the subject might, however, lead us to suspect, that this respectable body, who could have no conceivable motive for injuring Mr. Nott, and who, the writer is well assured, felt so deeply for him that at the time his case was agitated not a dry eye was to be seen, with the whole ground before them, were more capable of deciding on the question, than those who form their opinions from vague report. The blame cast upon them, is founded on the supposition, that they censured their missionary, simply for returning to save his life. It is, however, well known to many, that his separating himself from his brethren, on a question of expediency in their family arrangement, and forming a private establishment, which was thought to involve too much expense ; and then leaving the mission on account of ill health, contrary to the advice, and even remonstrance of his colleagues, were the true grounds of disapprobation from the Board. If their measures seem too severe, we should remember, that they are placed in a highly responsible station ; that, as stewards of the public bounty, they must be just, rather than gen-

erous ; and if they saw no alternative, either the cause must suffer or the missionary, they might prefer the latter, though deeply distressed at the necessity. These remarks are made, because it is thought an indistinct view of attending circumstances, has made this event appear more unhappy than it is in reality.

Before the return of Mr. Nott a new mission was fitted out for the East. Messrs. Bardwell, Meigs, Poor, Richards, and Warren were ordained at Newburyport, June 21, 1815, and with their wives (Mr. Warren was not married) sailed for Ceylon the 23d of October following. Two of the brethren, Warren, and Richards, had attended to the study of medicine, and Mr. Bardwell had learned the art of printing. A printing press was sent out. Their voyage was prosperous, and not without tokens of the divine favour. By the faithful labours of the missionaries, two of the ship's crew became hopeful subjects of divine grace. They arrived at Columbo March 22, and were cordially received by Governor Brownrigg and other gentlemen. Some detention at this place was unavoidable ; but they occupied their time in preaching and superintending the instruction of youth. Mutual fellowship prevailed between them and the missionaries of other denominations, Episcopalians, Methodists, and Baptists ; and in the chapel of the latter, on communion day, the infant child of Mr. Meigs was baptized. Mr. Bardwell went with the printing press from Columbo to join the mission at Bombay. The remaining brethren proceeded to the district of Jaffna. They took two stations, Batticotta, and Tillapally. The former is in sight of the sea, about half a mile from shore, and is a pleasant airy situation. The appurtenances are an old Portuguese church of the sixteenth century, a large and noble building of coral stones, but without roof or windows ; a dwelling house more than 100 feet in length, with eight rooms, the walls somewhat broken in by banian trees, and no roof, doors, or windows ; five small outer buildings ; two yards ;

a garden inclosed by a fine wall nine feet high ; four wells ; and fifty one palmyra trees, the fruit of which is the principal food of the natives half the year. Tillipally is likewise a place of great amenity and salubrity, resembling Batticotta in its buildings. The one is about six, and the other ten miles distant from Jaffnapatam. The brethren proceeded to put these glebes in repair, with the expectation that they would be granted by government to the mission. In this they were not disappointed ; and the liberality of the government has even added similar buildings, and lands in six other parishes in the vicinity.

The missionaries immediately commenced schools for the heathen children and youth, and in one of them, at Tillipally, had soon sixteen boys able to read the Tamul and English testament with facility. One of the youths who attended the schools soon became very interesting. He was a Malabar of nineteen, named Supyen. He had heard something about the christian religion, and came with a desire to be instructed. With much agitation he soon confessed his conviction of the truth, and expressed a willingness to forsake all for Christ. His father hearing of this came to remove him from the missionaries. Indeed he had no sooner got him from their sight, than he stripped and beat him cruelly, sparing no persuasions or threats to induce him to renounce Christianity. But the youth persevered. About a month after he was taken home, he was forced to attend an idol feast. It was allotted him to make an offering to the idol. He went into the apartment, stripped the idol, and kneeled down to pray to the living God. His companions saw him through the curtain and were terrified, but his father came and punished him with great severity. He only said, "Christ warned his disciples to expect such treatment." Three or four weeks after he was rudely seized by his father and relations, his feet were put in the stocks, his hands and arms closely bound with cords, and he severely whipped. His Christian books

were brought and burned, and he was compelled to write a recantation. Still he remained firm; and though sent into the interior of the island, and afterwards exposed to extreme suffering at home, he showed no signs of apostacy. When his father was about to convey him to some heathen relations on the coast, he remonstrated. "You have done many things to turn me from the Christian religion, but to no purpose. You sent me to Candy, but I returned a Christian. If you now carry me to the coast, I shall return a Christian, for as I am a Christian in heart, I shall always be one." The father abandoned his purpose, but left his son to wander in beggary. May it not be hoped this young confessor is designed to be another Christian David?

The missionaries became useful to the wretched population around them, by their knowledge of physic. Their morning prayers were attended by many who came for medical aid—many wasting with hunger and disease, with no place to shelter them in sickness. Assisted by the active benevolence of one or two gentlemen, they, therefore, built a hospital and furnished it. But how mysterious are the ways of Providence! While these humane physicians were administering healing to others, they became themselves the victims of disease. Mr. Warren, before leaving America, was taken with a bleeding at the lungs, which threatened to be fatal. His voyage restored him, apparently, to health; but on the 13th of August his malady returned. Mr. Richards, likewise, in consequence of a severe cold taken on the passage from Columbo, fell into a languid state; and his symptoms gradually became alarming. Both these brethren went to Columbo intending to try the effect of a voyage to Bombay. They were detained several months, by increasing illness, but at length they sailed for the Cape of Good Hope. The voyage was beneficial; and their symptoms improved, until, after having come in sight of land, they were repeatedly driven out to sea for fourteen days, by severe and

cold winds: This occasioned a relapse, and on the 11th of August Mr. Warren deceased. He died with composure. His last words were, "Is this death? Is this death? Yes, it is death, it is death. Come, Lord Jesus, come quickly. To day I shall be with Christ. Tell brother Richards, tell the brethren at Jaffna, to be faithful unto death." Mr. Richards still survived; but with little prospect of recovery.

While the mission at Ceylon was thus deprived of half its strength, that at Bombay received an accession of numbers. Messrs. Graves and Nichols, who sailed from Boston Oct. 5, 1817, arrived there in February following. The former was fixed at Mahim, about six miles from Bombay, and the latter designated to Tan-na, twenty five miles distant, on the island of Salsette. The prospects of the mission are very flattering. The system of operations includes preaching, translating, printing and distributing the Scriptures and religious tracts, and the instruction of the children. They have printed 1500 copies of a Scripture tract; a large edition of St. Matthew's gospel and of the Acts of the Apostles; and a tract of select scripture portions, all of which were translated by themselves. Their schools are eleven in number, embracing 600, and including all who attend in the course of a year, 1200, Jewish, Mahometan, but chiefly Heathen boys. The number of schools at Ceylon is somewhat less, but at both missions the system of instructing children and youth, is preparing the way for the rapid progress of the Gospel.

CHAPTER II.

WESTERN MISSION.

Cherokee mission commenced by Mr. Kingsbury—Joined by Messrs. Hoyt and Butrick—Choctaw mission—Success among the Cherokees—Description of the station—Foreign mission school—Income of the Board.

THE Board early turned their attention to the Aborigines of this country. They first patronized Eleaz-

er Williams of the Cahnawaga tribe in fitting for a mission to his countrymen. But he disappointed their expectations. Afterwards Messrs. Meigs and Warren were designated for a western mission. This was prevented by the sickness of Mr. Warren, which made it advisable for him to go to the East. An instrument was however preparing for the work.

Mr. Cyrus Kingsbury, while pursuing his studies at Andover, fixed his heart on the Indians. After finishing his course he proceeded, in 1816, under patronage of the Board, to the Cherokee country, with the view of commencing an establishment. On his way he had an interview with the Heads of department at Washington, and was assured of the patronage of Government. Arriving at the Indian country, he was favourably received. He laid the object of his mission before a general council of the Cherokees and Creeks. A principal chief then took him affectionately by the hand, and said, "You have appeared in full council, we have listened to what you have said, and understood it. We are glad to see you. We wish to have schools established, and hope they will be of great advantage to the nation."

Cheered by these favourable dispositions, the missionary purchased a plantation that had been occupied by a Scotchman, and immediately made preparation to cultivate the land and open a school. He commenced his operations on the 13th of January, and in March was joined by Messrs. Hall and Williams, sent out as teachers, with their wives. They built four log cabins, and soon had 26 children in their school.

The following January the mission was greatly strengthened by the addition of Mr. Butrick, and Mr. Hoyt, with his family. The latter had been pastor of a church at Wilkesbarre, Pennsylvania. In examining the subject of evangelizing the Indians, "My mind," says he, "was expanded, my heart was enlarged, and imagination painted these now savage tribes, 'English in their language, civilized in their manners, and Christian in their religion.' I then said, who will go?"

and for my life could not help replying in the language of the prophet, 'Here am I; send me.' " He offered himself to the Board, was accepted, and immediately set out with his family for the Indian country. The journey from Savannah was by land. It was somewhat tedious. The 28d of Dec. Mr. Hoyt writes in his journal; "With great joy and elevation of spirits we entered the territory of the natives. Night coming on, we encamped by the road side in the true stile of the country. Our waggon, with blankets hung on poles, formed a semi-circle, in the front of which, by the side of a fallen tree, we made a fire. Here we prepared and took our tea, read a chapter, sung the psalm entitled, 'the Traveler's Psalm,' and with great joy and satisfaction bowed the knee around the family altar. Under the suspended blankets the young people slept, myself and wife in the waggon. I believe we all felt perfectly at home, and, so far as I could discover, every one rejoiced that we were now to rest on Indian ground. A rain in the latter part of the night rendered our situation rather uncomfortable; but the thought of having entered the field of our future labors rendered every thing pleasant." Two daughters who accompanied their father are hopefully pious, and have proved highly useful. One of them is since married to Mr. Chamberlain, a young man who resided in Mr. Hoyt's family, and with him offered himself to the mission.

This addition enabled the missionaries to contemplate forming an establishment among the Choctaws. Mr. Kingsbury with Mr. and Mrs. Williams were designated to the service. They therefore left the station among the Cherokees, now called Brainerd, and departed to go 400 miles distant into a perfect wilderness. On parting the whole mission family were assembled. Mr. Hoyt prayed, and all united in singing, "Blest be the tie that binds." Many tears were shed. About 200 miles of the journey was by land, eighty of which was through a wilderness, with only a foot path. Besides cutting their way through the thickets, they were frequently obliged to unload the waggon, and

draw it across the deep creeks and gutters on poles, or slide it down the steep banks. All, however, arrived in safety at the Yellow Busha settlement. Here a station was formed, and Christ was preached, perhaps for the first time, to the natives of these forests.

In the mean time the mission at Brainerd prospered. Before Mr. Kingsbury departed it had received very manifest tokens of the Divine favour. Soon after its commencement, three Cherokees were seriously impressed. In September a church was formed, to which were added, in a few months, five native converts, one white man, and four people of colour, besides a daughter of Mr. Hoyt the missionary. Among these was one of the three intrepid Cherokees, who, at the battle of the horse shoe, swam the river in face of the enemy, and brought off their canoes in triumph.* It was interesting to see this man of blood weeping for his sins. Another was Catherine Brown, a female, seventeen years old. On joining the school she could only put three letters together; but in two or three months she was able to read with some facility in the Bible. She was excessively vain, and wore many trinkets. These gradually disappeared, till only a single drop remained in each ear. She became a hopeful subject of religion, and of her own accord commenced praying with the girls when they retired to rest. This was not discovered, until one of the missionaries happening to pass the cabin where the girl lodged, overheard her simple but affectionate petitions.

A very interesting account of this Institution is given in a letter from the Treasurer of the Board, who visited it in May last. The mission house, built of hewn logs, stands on a gentle eminence, about fifty rods southwest of a navigable creek, and two miles northeast of the Georgia and Tennessee road. It fronts the southeast,

* The labours of the Rev. Mr. Cornelius, well known as an active and successful agent of the Board, who was present at the formation of the Church, appeared to be blessed to some of the natives. The intrepid warrior, now mentioned, in conversation with him, sunk upon his feet as if deprived of strength.

has a dining hall and kitchen in the rear, and several log cabins on each wing. The school house is thirty rods to the southwest, and is sufficiently large to accommodate one hundred scholars. Due west about seven miles distant is seen the brow of the Lookout mountain, under which the Tennessee passes.

"It was on Friday evening," says the Treasurer, "just at sun set, that I alighted at the mission house. The path which leads to it from the main road, passes through an open wood, which is extremely beautiful at this season of the year. The mild radiance of the setting sun, the unbroken solitude of the wilderness, the pleasantness of the forest with all its springing and blossoming vegetation, the object of my journey, and the nature and design of the institution I was about to visit, conspired to render the scene solemn and interesting, and to fill the mind with tender emotions.

"Early in the evening the children of the school, being informed that one of their northern friends, whom they had been expecting, had arrived, eagerly assembled in the hall, and were drawn up in ranks and particularly introduced. They are neither shy nor forward in their manners. To a stranger they appear not less interesting than other children of the same age; but if he considers their circumstances and prospects, incomparably more so.

"At evening prayers, I was forcibly struck with the stillness, order, and decorum of the children, and with the solemnity of the family worship. A portion of Scripture was read with Scott's practical observations; a hymn was sung, in which a large portion of the children united; and Mr. Hoyt led the devotions of the numerous family. The missionaries lead at family prayers in rotation. The children are called together by the house bell; at the close of the evening prayers they are wished a good night, which they reciprocate; and soon afterwards the horn is blown, as a signal for them to retire to rest.

"Half an hour before sunrise the horn is blown, as a signal to rise; and just as the sun appears above the

horizon, the family assemble in the hall for morning worship. After prayers, the children proceed to their different employments. The boys, as they come from the hall, file off to the right, and form in a straight line; the girls to the left, to a log cabin assigned for their accommodation. The boys are immediately joined by Mr. Chamberlain, their instructor, who has the charge of them from the blowing of the horn in the morning, till it is blown at nine in the evening. During the whole of this time he is with them, except the interval at noon; and then they are under his superintendence. They join the rank with great alertness in the morning, as tickets are given to those who are most distinguished for quickness and punctuality; and the fine of a ticket is imposed upon any one who shall be culpably dilatory. These tickets, which are given as rewards on other occasions also, answer the purpose of a circulating medium among the boys, as they are redeemed with little books, or such articles as the holders need. As soon as the rank is formed, the boys are despatched to the various employments assigned them. Those employments which are of a permanent nature, are assigned by the week, so that there is a change of labor. Occasional services are performed by a detachment for the occasion. Some are sent to dress the fish, when any are taken; some to assist in milking the cows; some to hoe in the garden; some to pound corn, &c. Some of the boys are too small to do any thing; but, after all the above mentioned services are provided for, Mr. Chamberlain has commonly about ten active lads to take with him to the field. On one morning since my arrival, they planted an acre of corn before breakfast; on another they planted six or seven bushels of potatoes, the hills being prepared; and these are fair specimens of their morning labour. When breakfast is ready, the various family is called together by the horn. Two long tables are supplied with wholesome and palatable, though plain food. One of Mr. Hoyt's daughters sits at the head of each table; Mr. Hoyt and Mr. Kingsbury at the other end; and the other mission-

aries where it is most convenient. The boys sit at one table, the girls, occasional visitors, and hired men at the other. They take their seats at table as they enter the room; and when all, or nearly all, are seated, a blessing is pronounced. Till the blessing is concluded, not one touches his knife and fork, or plate; nor is the slightest impatience discovered, as is common among children in civilized society. The most entire stillness and decorum prevail, while a blessing is asked and thanks returned, as well as at family prayers. The behaviour of the children while eating is very decent; and they are less noisy, than any equal number of young persons whom I ever saw together. The stillness arises in part no doubt, from the fact, that many of them do not speak English readily; and are therefore rather bashful about speaking at all, either in English or their own tongue. Some cannot speak a word of our language on their first arrival. After breakfast there is another period of labour, which lasts till nearly nine, when the school commences. The morning labour is about equally divided by breakfast, and amounts to two hours and a half. To this is to be added an hour's labour in the evening. The only time the boys have for play, is a little while before dinner and again at dusk. They labour as cheerfully, and as effectually, as any company of boys I ever saw. They handle axes and hoes with great dexterity.

“Each detachment of boys has a leader, even when no more than two are employed upon a service. When all are convened, they meet at the sound of the whistle.

“The school is opened by reading a portion of Scripture, singing a hymn, and prayer; and closed by prayer and singing. It is conducted upon the Lancasterian plan, a plan not only excellent in itself, but peculiarly suited to catch the attention of Indian children. The principal exercises are reading, writing on sand, slates and paper, spelling and arithmetic. None have yet commenced the study of grammar. Fifteen read in the Bible. They have attended school from eight to 12 months, and more than half began with

the alphabet. This class would be considered as reading and spelling pretty well for children of the same age (from ten to fifteen) in one of our common schools at the north; and I think such a fact indicates uncommon assiduity on the part of their instructors. Eleven others, all of whom began with the alphabet, can read intelligibly in easy lessons. Eighteen have commenced writing on paper. There are now in the school forty-seven Cherokee children.

"When the girls are out of school, they are under the charge of Mr. Hoyt's second daughter, now Mrs. Chamberlain. They are all (sixteen in number) lodged in one log cabin which has a chamber. Here all their domestic industry is carried on. Two spin, two card, and the rest sew and knit. They wash, mend, and often make their own clothes, and assist in mending in the clothes of the boys. Mrs. Chamberlain prays with them every evening, and they unite in singing a hymn. When engaged in their work, they are often overheard singing.

"A Sabbath school, for the instruction of blacks, has been kept up since last summer. The improvement, which a number of them have made, is truly wonderful. A man of thirty years, who only knew the alphabet, when the school commenced, can now read a chapter, or a psalm, very decently. A boy of fifteen, who did not know a single letter, can now read very well in the Testament. Several others have begun to read in the Bible. The greater part come six miles or more, to meeting; some fifteen or twenty, on foot; and none less than two miles and a half. The number has varied from ten to twenty five."

Surely the Lord is in this place; the work is his, and it is marvellous in our eyes. Will not Christians pray for its prosperity? Will they not cheerfully support it by their liberality? To meet one of these souls in heaven, rescued by Christian exertion from eternal death, Oh, what unspeakable joy!

It should be added to this article, as an interesting and important branch of the operations carried on by

the Board, that they instituted, in 1816, a Foreign Mission school at Cornwall, Connecticut, for the purpose of educating heathen youth, who may be cast upon our shores and fitting them for missionaries to their countrymen. A very general interest excited for some natives of the Sandwich Islands (one of whom was the lamented Henry Obookiah) who had renounced heathenism and were desirous of Christian instruction, led the way to this establishment. It has flourished and been blessed already to the hopeful conversion, as well as religious instruction, of several. The present number of pupils is twenty seven, of whom twelve are hopefully pious.

The Board have now, besides two school masters, twelve regularly educated and ordained missionaries in the field, and six more ready to be sent out. Their income for the last year was thirty five thousand dollars, and their expenditures thirty six thousand. Under the active direction of their Secretary, the Rev. Dr. Worcester, and other gentlemen of the Prudential Committee, the plans and operations of the Board are extending, and it is presumed that the charities of American Christians will not suffer an institution so highly honourable to their country, and which has commended itself so evidently, not only by its effects on the heathen, but its reflected influence on our own churches, to expire, or even to languish, for want of support.

PART XII.

PROPAGATION OF CHRISTIANITY BY THE AMERICAN BAPTISTS.

CHAPTER I.

Formation of the Baptist Board—Mission to Burmah.

THE commencement of a mission to Burmah by the Baptists at Serampore has been mentioned. After the change of sentiment in Messrs. Judson and Rice had withdrawn them from the service of the American Board,

they fixed their eye on this station. Mr. Judson immediately proceeded to occupy it. Mr. Rice returned home to solicit the patronage of the American Baptists, and succeeded in exciting a very general interest on the subject. In May 1814, a general convention, embracing most of the States from Massachusetts to Georgia, was holden at Philadelphia, when an effort was made to concentrate the energies of the Baptists through the country, and twenty one Commissioners were appointed as a Baptist Board of Foreign Missions for the United States. This very respectable body received Mr. Judson under their direction abroad, and Mr. Rice in promoting the object at home. Principally by the zealous labours of the latter, a great number of auxiliary societies were formed in different parts of the country, and it is believed that from four to six thousand dollars have been collected annually, for the Board.

In the mean while Mr. Judson was a solitary labourer in Burmah, persevering with admirable diligence amidst dangers and privations in qualifying himself to scatter light in those dark places of the earth full of the habitations of cruelty. In 1816, the Board sent Mr. Hough and wife to his aid; and Nov. 16, 1816, Messrs. Coleman and Wheelock, with their wives, sailed from Boston, to strengthen the station. The latter on their passage were blessed by the special effusion of the spirit attending their exertions among the sailors, so that five or six became hopeful subjects of Divine grace—a glorious commencement of their labours!

With Mr. Hough a printing press was sent out. Two small tracts (the first printing ever done in Burmah) were immediately struck off, and these were soon followed by an edition of Matthew's Gospel. The missionaries do not venture yet to preach publicly, but by their press, and by private instruction, they are disseminating truth, and sapping the foundation of idolatry.

CONCLUSION.

The number of stations occupied by the different Societies mentioned is about 160; the number of Christian labourers, of every class, not far from 360;

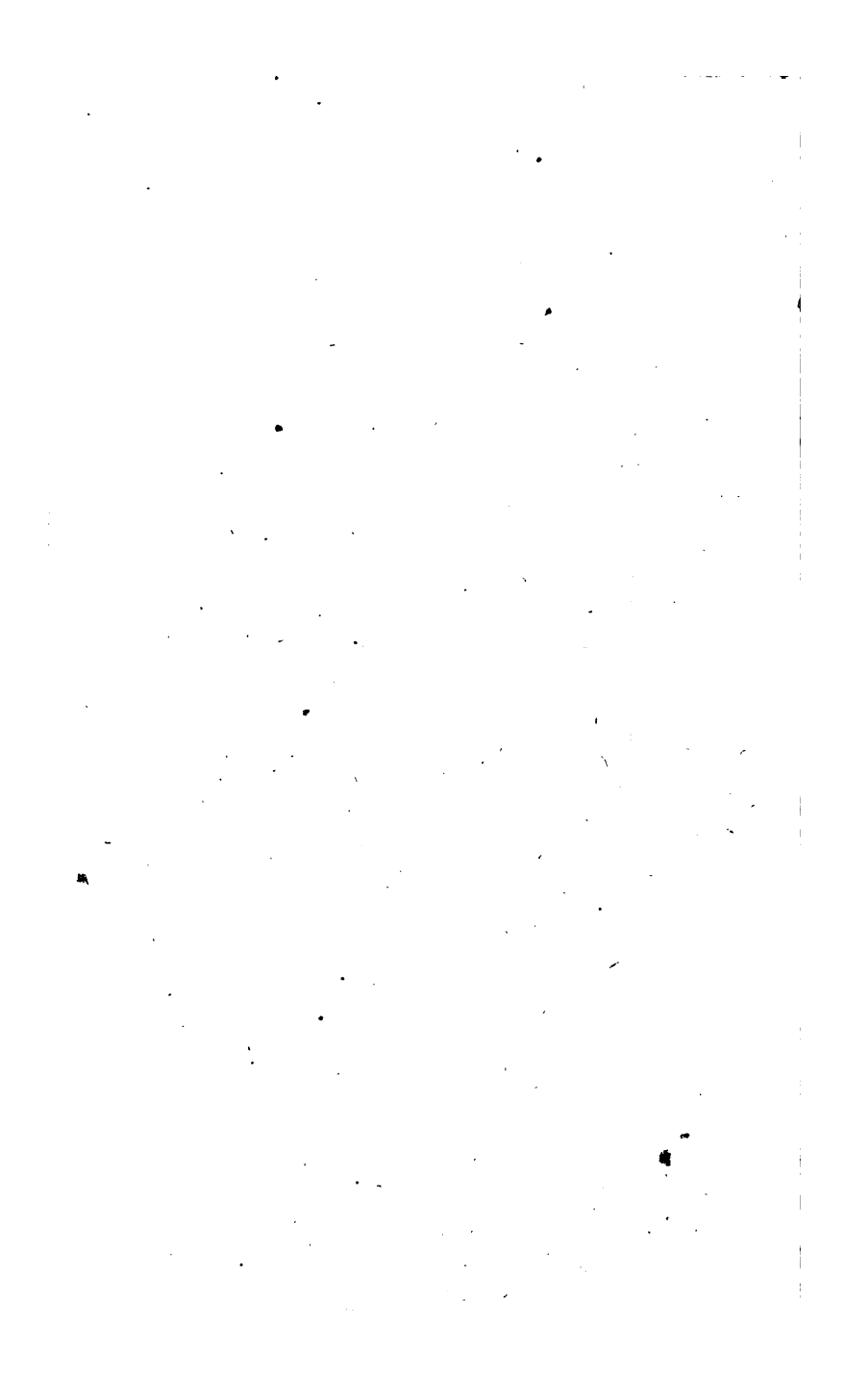
the annual expenditures on objects directly missionary, near 350,000 dollars ; and 450,000 for other objects connected with enlightening and civilizing the world ; exclusive of all internal sources of income.

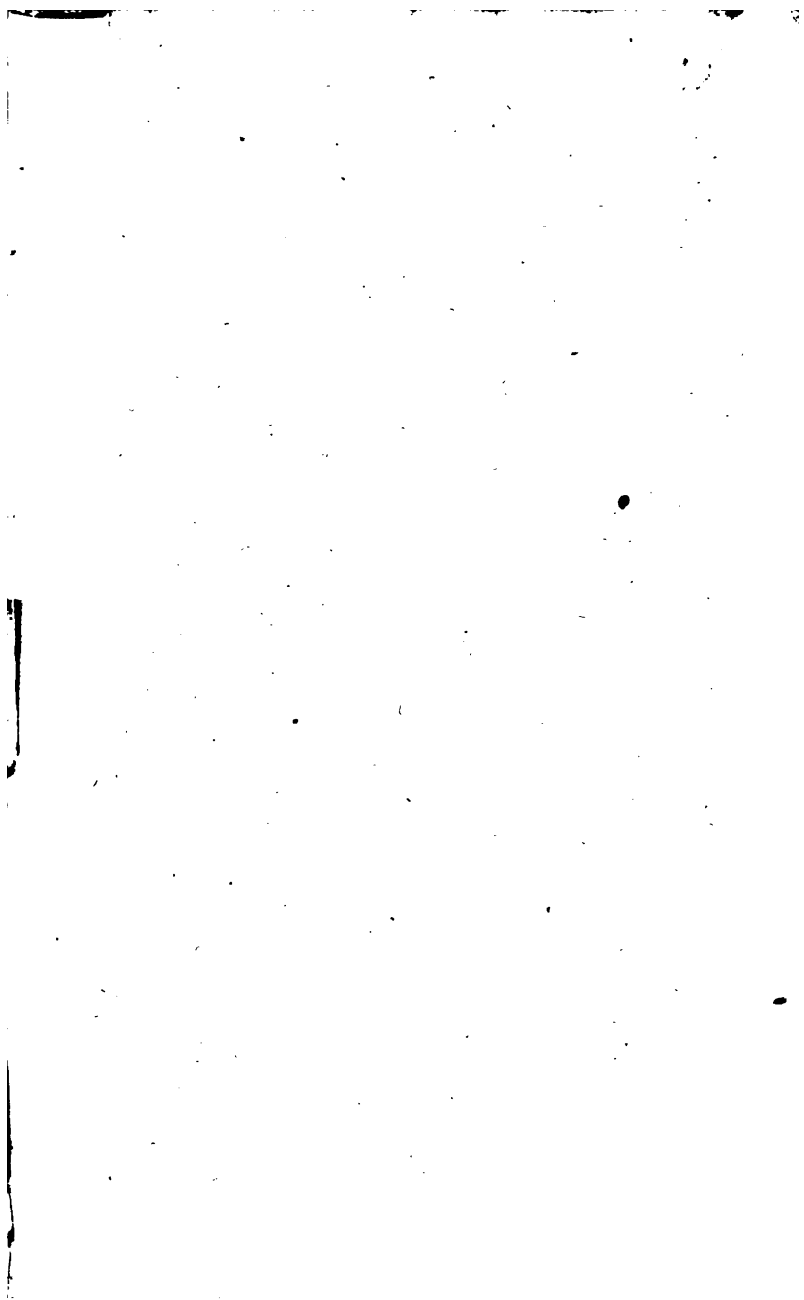
The effects of these efforts have been various, but on the whole very encouraging. A fair computation would probably show, that, in proportion to their number, missionaries have not been less successful, even in immediate fruit, than ministers at home. The converts now at the different stations may be reckoned at 50,000, which would give 139 to every missionary, including school masters and lay settlers ; a number greater than is found in most of our churches. But if such are the *first* fruits, what will be the long harvest, when the posterity of these converts for ages to come are gathered in. It should ever be remembered, that the benefits of a heathen conversion are to be reckoned in an increasing ratio, involving generations yet unborn. In this view, the imagination, looking down the long vista of years, delights to contemplate the astonishing results of the late moral revolution in the South Sea Islands, but they are beyond computation.

Add to this the reflected influence of these operations on the churches at home. It is now about 25 years since the Apostolic spirit, which had so long slumbered in the Church, awoke ; and the "Age of missions," commenced. What are the features of this age ? Look at the Bible, Education and Tract Societies, which are blessing the world ; look at the Sabbath schools and the numberless benevolent institutions of every class, rapidly renovating our fallen race. The least attention to the history of this period will convince us, that the spirit of foreign missions led the way to that whole system of Christian action, which is now working wonders before our eyes, and bringing forth events, which, while they dazzle by their novelty, and confound by their rapidity, strike us with admiration, and fill us with rapture, by their heavenly and prophetic aspect.

END.







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